



**RADHA-KRISHNA.**

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# UPADESHAMRITA

OR

THE PRICELESS INSTRUCTIONS

OF

THAKUR SRI HARANATH BANDOPADHYAYA

(Translated from Bengali)

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## PREFACE.

The letters which emanated from the pen of Thakur Haranath, embodying the grand and sublime ideas conceived in his heart, stainless and tender as the lily, are too numerous to be all collected and published before the world. Many of these, however, (when not of a personal or confidential nature), have been published under the name of *Pagal Haranath* (the letters of *Haranath the Crazy*). There are already four parts of this book, and, as time goes on, other parts may be added to them. There is no doubt that a perusal of these, containing priceless instructions, with hearts sanctified by devotion, would afford all *Bhaktas* supreme satisfaction and joy. But there may be many who can ill spare the time to go through all these letters line by line, and glean the instructions for themselves. For these, the Thakur's principal sayings in those letters have been collected and arranged in this book, under separate headings, dealing with separate subjects. It is curious to note how these extracts from different letters, though only a string of quotations, yet fit into one another and form continuous essays. For convenience of ready reference an appendix has been given at the end indicating the letters from which the quotations have been made. These sayings have a peculiar charm of their own when read along with the context in the original letters, and we would earnestly pray all who can afford it and are not satisfied with this little book

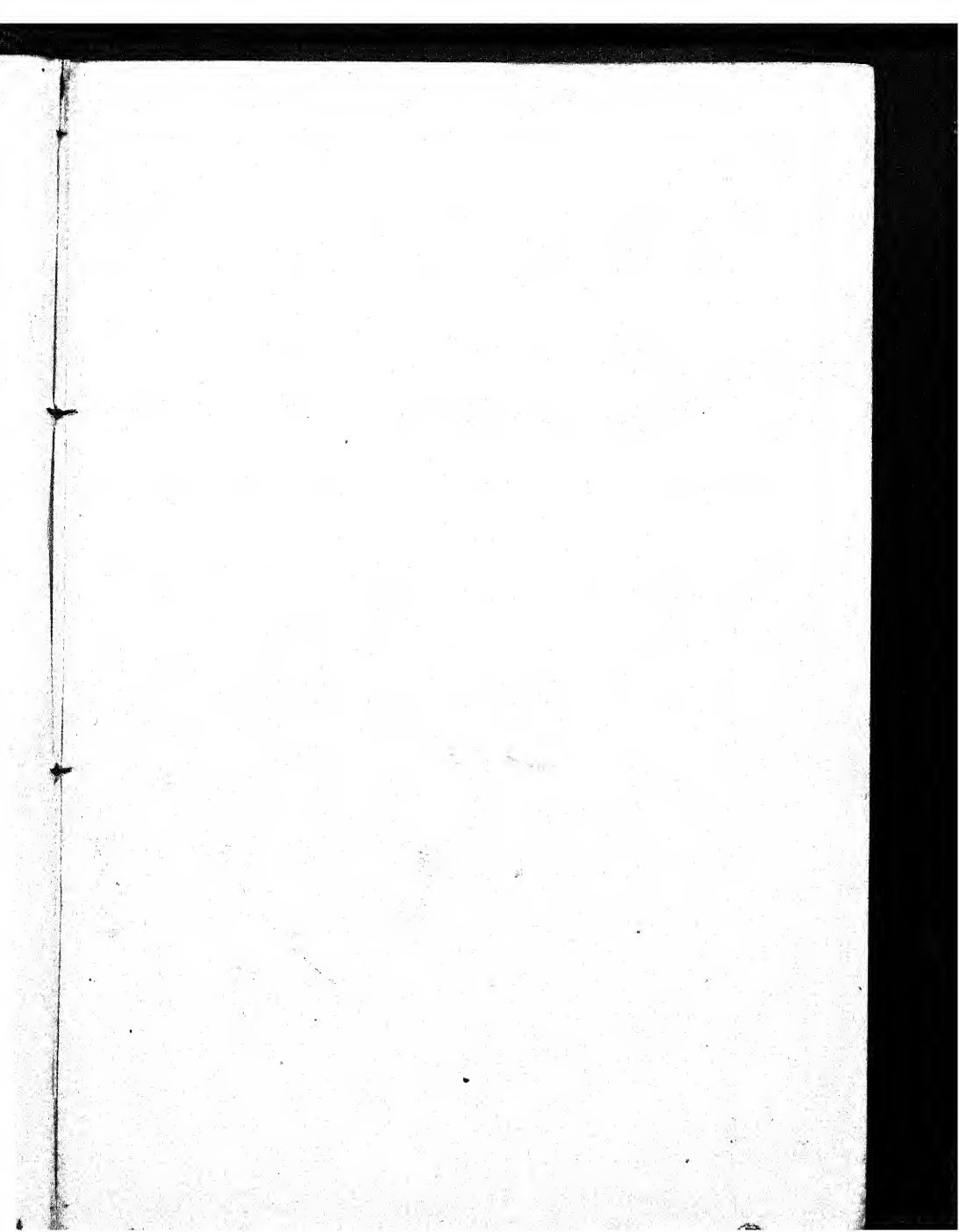
to read those letters for themselves; and, we are sure, they will not be disappointed.

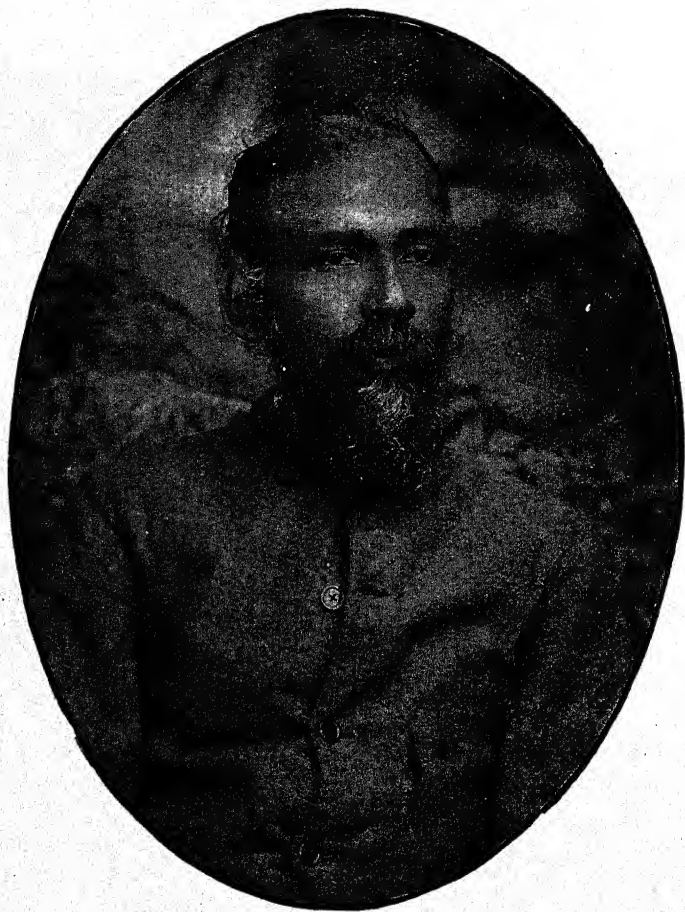
The sale-proceeds of these books—“*Pagal Haranath*” and “*Upadeshamrita*”—are devoted to meet the expenses of “Haranath Asram” at Puri. This is an “Asram” (hermitage) which, while perpetuating the name of our illustrious Thakur, is meant to give shelter and service to needy and distressed pilgrims at the Shrine of Jagannath in Puri. Purchasers of these books are therefore also contributors to this good cause of “Faith, Charity and Service.”

CALCUTTA, }  
October, 1912. }

THE PUBLISHERS.

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**SREE SREE THAKUR HARANATH.**

INDIA PRESS, CALCUTTA.

## A BRIEF SKETCH OF THE LIFE OF THAKUR SRI HARANATH BANDOPADHYAYA.

“ In the celestial light of Thy feet I wend Thy way ”

“ With heart absorbed in Thee, is all I pray.”

WE record briefly an account of the eventful life of Thakur Haranath Bandopadhyaya from information gleaned from his near relations. We should indeed be happy, if a perusal thereof would afford his admirers some satisfaction. The object of our sketch was born on the 20th Ashar, 1272 B.S., corresponding to the 3rd July, 1865 in Sonamukhi, a town in the Vishnupur Subdivision of the Bankura District in Bengal. His father, the late Jayram Bandopadhyaya, was regarded locally as a very superior personage and his mother, Srimati Bhagabati Sundari Debya, was a fit consort to him. During the early part of his life Babu Jayram Bandopadhyaya was not in very affluent circumstances, and through the machinations of his step-mother he was forced to leave his paternal abode and take shelter in his maternal uncle's residence in village Bellera in the Bankura District. He had with him a *Saligram Sila*, which he himself worshipped with great devotion.

One day we are told a *Sannyasi* (Saint) appeared in Bellera, and inspected all the *Saligram Silas* in the village. He declared the one in

the possession of Babu Jayram to be the very personification of Sri Krishna Himself. He left Bellera after worshipping the *Sila* and showering his blessings upon Babu Jayram. Shortly after this, Babu Jayram took service under an uncle of his. He was then about 19 or 20 years of age. In two or three years his circumstances began to prosper, and, at the age of 26 or 27, he was regarded by his neighbours as one of the wealthiest gentlemen in the village. About this time his wife bore him two sons. Both of them, however, lived for only 7 or 8 years. Babu Jayram Bandopadhyaya caused a magnificent temple to be built for Siva at an outlay of nearly Rs. 25,000.

Shortly after dedicating the Temple of Siva, Babu Jayram Bandopadhyaya went to Calcutta. It is told that just at this time a great sage with exquisitely handsome features one day entered Babu Jayram's house and addressed our Thakur's mother thus:—"I am your guest to-day." Hearing this she observed: "Father, what have you got to do with the ladies? You would do well to go to the outer-house where you will find the servants and *amlas* (officers)." On this the sage said: "No, mother, I have not come here to stay in the outer-house. I will stay in my own place." Saying this he entered Siva's temple, and lighted his *Dhuni* (*sacrificial fire*) there. Our Thakur's

mother then approaching the sage enquired what he would have for his meal. He answered, "It would suffice if you would give me the *dal* you cooked this morning with a few *loochies* prepared by yourself." This was served, and according to the daily practice, the outer gates of Siva's temple enclosure were locked up after the evening prayer was over. Early next morning our Thakur's mother went to unlock the gates in order to afford egress to the sage (*sadhu*), but to her surprise she found neither the sage, nor any sign of the *dhuni* he had lighted. At the sudden and mysterious disappearance of the sage she felt terribly mortified, and, going inside her own apartment, she lay on the floor in great distress, and was incapable of answering the various queries made by different persons in the house.

There is a sequel to the story. When the wife was thus deeply occupied with her own thoughts in regard to the mysterious disappearance of the sage (*sadhu*), our Thakur's father returned from Calcutta and going into the room where his dear wife was lying, at once enquired whether a *sadhu* had come into the house the previous night. Realising that her husband was talking about the *sadhu*, she became almost speechless with surprise, and slowly answered "Yes, a *sadhu* came, but I am sorely distressed



at not finding him in the morning." She then related all about the *sadhu*. Babu Jayram now addressing his wife said:—"During the latter part of the previous night I dreamt that a *sadhu* that looked like Siva accosted me and said, 'You need not worry yourself. I am quite pleased with the reception I received from your wife, and I mean to remain so.' Having thus dreamt, I returned home straight without talking to any one, and I am now at ease." Immediately after this occurrence our Thakur was born. People believe that the appearance of the Sadhu and the birth of Thakur Haranath has a connection. When he was only two years old, his father died. His sister was then aged six years, and his elder brother four. The members of the Bandopadhyaya family were then well off, and were attended by a large number of retainers, both male and female. There is another story told by the villagers which I must relate here. It so happened that one day a white cobra fell into a mouse-trap set in the house. The services of a snake catcher were requisitioned, the man caught the snake, and began to exhibit his skill. Our Thakur's mother, with her dear child in her arms, was amongst the lookers-on, and whichever way she turned, the reptile invariably turned its head towards her. Noticing that the snake was intently

gazing at the child in her arms, she began to vary her movements, but the snake continued looking steadily at the child. All the spectators were amazed, and the snake-charmer told our Thakur's mother that he had no wish to take the snake away.

When our Thakur was aged four or five years, another strange thing happened. He went one evening with his elder brother to his uncle's residence in order to take lessons from a teacher. After the teacher had left them, a servant of their uncle offered to escort them home; our Thakur's brother declined this offer and waited for his own servant; none however came, as the inmates of our Thakur's house were busily engaged in making preparations for the *sradh* ceremony of his late father, which was to come off the next day, and they naturally concluded that some one else outside their own house would escort the boys home. As night was advancing the younger of the two brothers, our Thakur, began to grow uneasy, and, accompanied by his elder brother, left his uncle's residence without a servant. When they had come close to their own house, the elder brother observed that they were being followed by an unusually tall person, and pointed him out to his younger brother. Our Thakur noticed that his head was near the terrace of the two-storied building. He had for

his garments a strip of cloth round his waist and a Brahmanical thread was hanging from his neck over his breast. The pit of his stomach was glowing with a revolving light, and the golden luster of the rising moon bathed his colossal form with a crimson hue. Our Thakur slowly advanced towards the *Mahapurusha*, for such he was, and touched his feet with his hands. The very uncommonly cool and highly-scented person of the *Mahapurusha* at once rendered our Thakur quite inert. Gently freeing himself from our Thakur the *Mahapurusha* said: "Hara, I am not the Dwarkanath you think of," and walked over the surface of a neighbouring tank and disappeared. Seeing this, Haranath's elder brother ran into the house and fell into a swoon. His mother and other persons came out of the house in great haste, and found Haranath standing like a statue. She at once took him up in her arms and after he had fully regained his senses heard from him all that had happened. She was very much pleased at what she heard, showered her choicest blessings upon her boy, and returned to the house, after offering her best thanks to *Sri Sri Bhagwan* (the Lord).

Up to his ninth year, our Thakur was very sickly; medical aid was of no use, but, as soon as his mother did anything to obtain divine mercy for

her son he recovered from his ailments. At the age of nineteen or twenty, Thakur Haranath was reading for the B. A. Examination in a college in Calcutta. Just then he contracted a severe cough, his mind was in a whirl, and he showed a strong feeling of indifference to domestic matters. He used to hide from his relations the fact that he was seriously ill, in order to escape being pressed to take medicine. After the lapse of a short space of time some extraordinary occurrence made every one, who knew him, believe that Lord Sri Krishna Himself brought relief to him in his ailments.

In the town of Sonamukhi, an annual fair is held by the *Vaishnavas* of Bengal. During this *mela*, offerings of fruits and flowers pour in from different parts of the country. Among these offerings invariably come some rare out-of-season articles, which cannot ordinarily be had either for love or money. A pair of *Kadamba* flowers on a single stem is one of such rarities. Our Thakur had entertained some doubt about the genuineness of these flowers. The Merciful Lord, in order to satisfy his curiosity, caused two such flowers to appear on a tender twig of a two-year old *Kadamba* sapling on the side of a tank, where Thakur Haranath used to perform his early morning ablutions. He plucked the flowers, and took them to the temple close by. He spoke of this mar-

vellous occurrence to his venerable mother from whom he received much sage advice, and his former doubt was turned into firm belief.

About this time when one night Thakur Haranath was sleeping with his wife, the latter was bitten by a venomous snake. She cried out in pain and sat up. Our Thakur was then fast asleep, and did not know what had happened. His mother and brother tried their utmost to wake him, but to no effect. There gathered in the room no less than twenty-five persons, and the noise they jointly created had no effect on our Thakur's sleep. In fact he had fallen into a deep trance from which he did not rise. While in this state, these words escaped his lips :—"Say *Radha Govinda*, and sleep." The snake-doctors, who were treating the patient now pronounced in one voice that their patient was cured. Next morning, when our Thakur's consciousness returned, he was informed of what had happened. From this incident people surmised that he was born for great work. Thakur Haranath now left college, and took service in the Kashmir State.

A short while after this, Thakur Haranath very kindly paid me a visit. The colour of his body was then dark brown. He visited me again after a space of two years, when his colour had

turned into molten gold hue. I entirely failed to recognise him, so long as he did not reveal his identity to me. On my enquiring about the cause of this marvellous change I learnt that on the 21st Bysakh B.S. 1303, when Thakur Haranath was on his way from Jammu to Kashmir, accompanied by the State Office and a large number of persons, he suddenly fell ill and apparently died. His corpse lay from 3 p.m. to 1 a.m., when the *Mahapurusha* mentioned above appeared and said :—"Hara, you are dead." The Thakur, or rather the corpse of the Thakur, smiled and said—"This is no news to me, I know I am dead ; if however, I could leave this body which belongs to my mother, by her, there would not have been the least cause for regret." Hearing this, the *Mahapurusha* asked our Thakur to come out of the body. This he did, and, scanning the beauty of the material world, was lost in utter amazement, for his eyes were able to penetrate into the innermost recesses of all material objects. He could clearly discern objects behind a hill in front of him, and could see the numerous underground roots of trees, and the manner in which they were drawing up sap from the earth. In fact opaque matters appeared to him quite transparent.

Immediately before this occurrence the colour of his body was, as already stated, dark brown ;



after his resuscitation, it turned into golden hue. He said he did not know why Sri Krishna brought him into life again ; He has been calling myriads of *Mahapurushas* unto Him, and it is quite inexplicable what behest He wishes such a sinner as he to obey. He added that he was however absolutely certain that his life was highly problematic, that he was not a free agent, and that he was blindly following the dictates of a mysterious force regulating all his actions. When I first met Thakur Haranath, I was subject to frequent attacks of a severe type of colic. Seeing me, he at once said that I would, by the Grace of Sri Krishna, be entirely free from the malady in six weeks' time, and advised me not to have recourse to any sort of medicaments, to correspond with him freely, to entertain Vaisnavas and to mix with them, and above all, to take Sri Hari's name, the sovereign remedy for all ailments. In a very short time, I was fully cured by acting according to his advice. Afterwards, I received a communication from him to the following effect :—"A severe storm (calamity) is approaching you, face it boldly, and go your way." Within a fortnight I was laid up with a very violent attack of small-pox. For eighteen days the pustules continued to appear on my person, rendering me fully incapable of taking

even milk-diet. When I was in this plight, the Thakur used to visit me in his ethereal body ; he sat daily at the head of my bed, and left saying I was not to be afraid of my life. Thus, not only myself, but several other *Bhaktas* of the Thakur, are sheltered by the protecting feet. They have also witnessed many wonderful phenomena, some of which are such as would stagger human belief. As some particular *Bhaktas* derive great pleasure at the very mention of his name, and hearing his saintly career recited, I have taken the liberty to record here one or two incidents of his unique life. Several more, of this nature, are mentioned in *Pagal Haranath* (letters) Vols : III & IV. Although he is leading the life of an ordinary man of the world, he remains entirely free from all worldly allurements. Such a person is scarcely seen. I have to write with hesitation, because it is known that I owe my re-birth to Thakur Haranath. But who has not witnessed the Thakur entering the jungle, when all sorts of animals and birds are attracted to him ? This power of the Thakur, which enables him not only to bewitch men but the lower creatures also has been witnessed by a large number of people from a distance. That his numerous *Bhaktas* might, by his blessings and grace, be able to spend their lives usefully,



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with thoughts concentrated upon his cool and ever-sheltering feet in the heart of their hearts, is the earnest and sincere prayer of\*

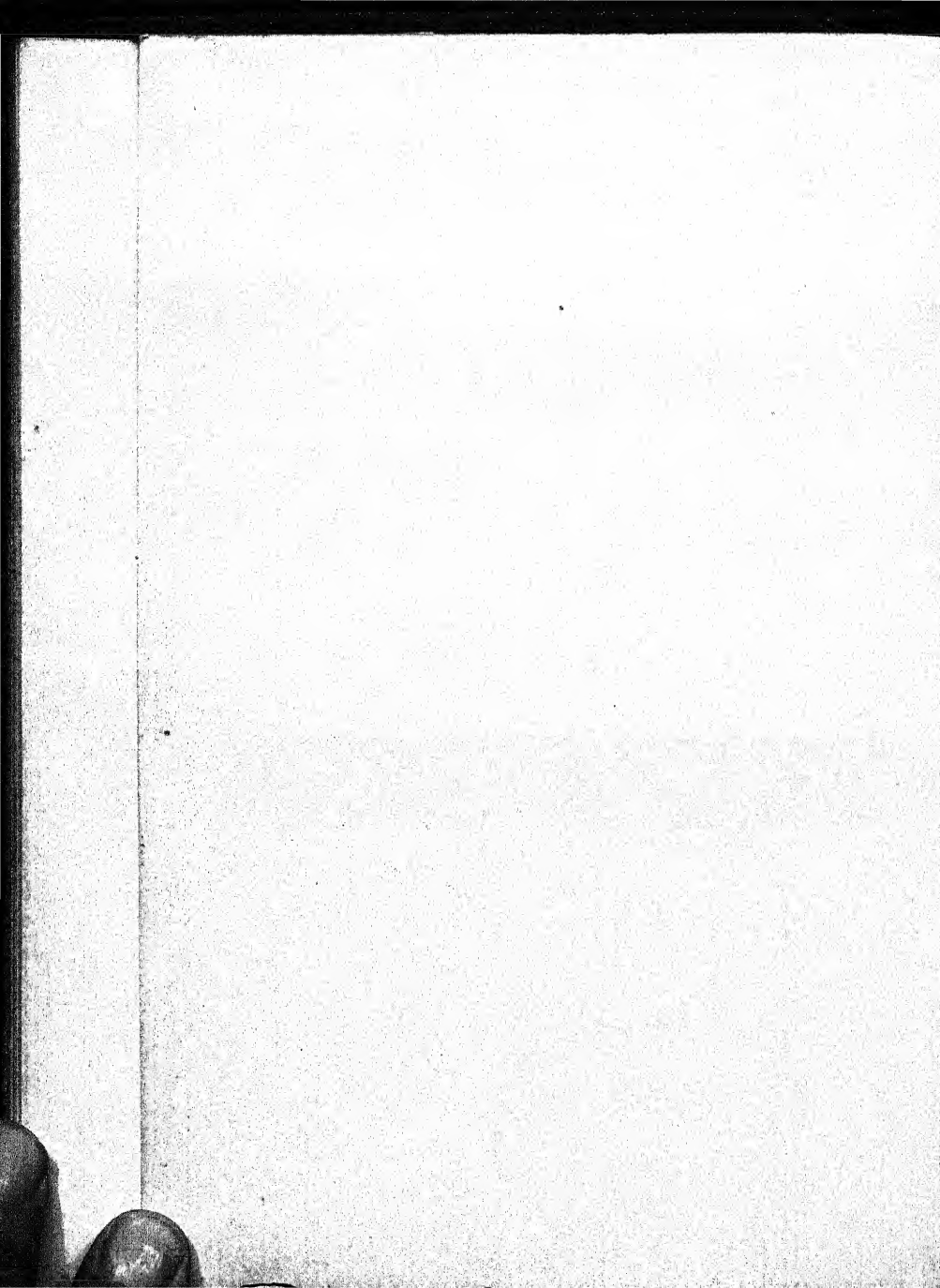
HATHRAS JUNCTION, E. I. RY. } His most humble admirer  
*District Aligarh.* } ATAL BEHARY NANDI

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\* Adapted from the English translation of Pagal Hara-nath, Parts I & II.

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## UPADESHAMRITA.

### THE DIFFERENT ASPECTS OF FEMALE ENERGY.

THE play *Prakriti* (female energy) is playing has infatuated the world; no one is capable of understanding the play *Prakriti* is playing. Great are the *Prakritis*, and great is their teacher,—or sometimes pupil,—the Juggler of Jugglers, Krishna. They are the river Jumna with both the ordinary (downward) and the opposite (upward) currents. Those, who are not favoured by them, can never run against the current. It is by their downward current that they have kept the world replete with beings. Who is capable of understanding their play? It is the *Prakritis* who throw down into immense depth, and it is they who lift high up. They are the dispensers of life and death. They are the sovereigns of the realm of created beings. They are their Brahma, Vishnu, and Siva. They give birth, they nourish, and they again, in the shape of the dreadful destroyer, destroy. Great is their power. They alone can capture in, and release from, their meshes. They are wilful, merciful, awful and dreadful. They are many-sided. Man sees them just in the light he adores them. That goddess Durga, who nourishes the universe and is merciful, is again hideous, terrible and the

destroyer of *ashuras* (demons) in the form of Bagala. They are the handsomest sovereigns of the universe as Rajrajeshwari, and also the most dreadful of goddesses as Kali. Who is capable of understanding their play and fun? What I now pray for, is that I may not forfeit their mercy, and that I may always see their most affectionate and merciful form. They are not the ordinary sovereigns we speak of. Monarch of the house, monarch of other places, monarch of heaven, of hell, of Baikuntha, of Goluk, and as Raie Raja of Brindaban! Thakur Siva himself leaving home and surroundings took refuge in cremation ground. Even there he found it impossible to escape from the hands of the Monarch; what of human beings? Great are the Prakritis! Great are their might and power of infatuation. They are the supreme Ruler of the Universe. Their rule is manifest everywhere. They are supreme and the destiny of people is in their hands. Some they are destroying to-day, others they are preserving for destruction to-morrow. Drowning some and lifting others. With the single exception of Krishna, everyone is engaged in their service.

That energy which has been imperceptibly swallowing the entire universe, we consider as common weak women. We do not pause for a moment to consider what they are and what their



action is. But they are all-consciousness. They derive great pleasure in seeing us floundering. They are ever ready to strengthen our bonds; unloosing them is a remote contingency. They are always busy in forging fresh fetters of a new type. We, their pet animals, without a murmur, put forward our hands and neck; and they, by putting gently additional ties round our entire bodies, turn us into lifeless inert objects. Merciful as they are, they are equally cruel. Who knows their freaks! All beings come into existence with the avowed object of seeking their kindness, but as they grow and gain in strength they forget their mission, and considering themselves either their equals, or even their superiors, proceed to play with them, and in no time they realise their mistake. Totally overcome, and as their captives, they find themselves absolutely helpless. Then, as helpless beasts of burden, they carry their loads with tears in their eyes and receive lashes at times. It is much better therefore not to attempt to play with such serpents as they are; and if any one is plucky enough to do so, he must first thoroughly master the art of perfectly subduing them. As ill luck would have it, we rush into their service before understanding even the first two letters of the alphabet and consequently we are bound to spend our days in agony, with kicks

and cuffs in the bargain. Instead of steady advancement in the service of our own choice, showers of kicks become our only lot. The beauty of all this is, that if the kicks were bone-breaking, they would no doubt one day produce aversion for the service, but kicks from tender feet are so very fascinating that they create a hankering after them. This is clearly manifest in the life of each individual. Blessed are the possessors of this unique quality ! This attribute is the principal cover which screens Sri Krishna from view. If a person attempts to approach Him, he is bound to fall into the hands of those who are guarding Him from view. They are double-edged saws. To move them to mercy or to rouse their ire is equally dangerous. Only the truly clever men of refined tastes can escape their hands, for they know well how to shape their course. One of such men has said :—"You may bathe in the tank full of stains or infamy without wetting the hair of your head."

Neither force nor flattery is of any avail now ; what is needed is a moderate course. Perhaps, it was with an eye to this that Nilkantha, in one of his songs, said :—"O mother of the Universe, please remove the cover once from my eyes so that I may, by your grace, cross this vast ocean of worldliness."

The entire body of females in the universe represent each a particular aspect of the vast and boundless force known as original and unformed matter. There is a saying that "the horns of a ram are crooked but they are straight when fighting." Similarly all females are alike in nature. "All women are the same but their faces are different." This is quite correct in whatever sense it is taken. The sense in which the English writer has used is also correct and it is also beyond doubt that the entire body of females on earth represent the one unfathomable original force. According to Hindu scriptures when Vyasa, having been turned out of Kashi by Siva, wanted to make a second Kashi and had therefore to propitiate Ganga in order that she might wend round it with her holy waters, Ganga appeared before him and said, "Vyasa, you have fallen into an error. Incurring Parvati's displeasure you are appealing to me against her. You should know that not only there is no difference between Parvati and myself, but that all females in the universe, irrespective of the forms in which they may manifest themselves, are identical with me." The problem, therefore, what women are, is beyond human comprehension. To accost them from a safe distance is the only key to the solution of the mystery which enshroud them. Women hold the pass to the attainment of



final liberation ; it is in their power also to darken for ever that pass and to make the way to perdition easy and clear. To the weilder of such diametrically opposite forces our unconditional submission is a matter of necessity. Their joyous aspect is pleasant and prolific of good, while their finished nature is hideous and dreadful. I wish I might be spared such a sight. The breasts, which once preserved my life with milk, are again ready to launch me into eternity by attracting me towards them.

The venom of snake kills men ; it again saves life. The snake has these two opposite qualities. The snake that at first kept me bound within its coils, having now generously moved aside to clear my way, I have regained consciousness, and I have absolutely surrendered myself to it. For this reason the females, even of dogs and cats, are so very dear to me. Females in any form, even in plants and trees, appear so very interesting to me ! Poison destroys and saves life. Force likewise is both destructive and preservative. Different persons regard the vast force pervading the universe in different lights, and it makes itself inanifest to them according to the light they take it in. I earnestly pray that those who represent this all-pervading force may not appear before me in their hideous forms ; for, I like very much to see them

in the transcendently lovely form of Radha. Useful as fire is from a distance, it fails not to scorch when brought into close contact. Austerities and accomplishments do not count for much then. There is a peculiar delight in witnessing female craftiness from a safe distance; going to close quarters one is apt to be burnt and rendered lifeless like an inanimate object. There is an impenetrable and deep mystery. Warriors of considerable renown, failing to break through this formidable phalanx have admitted their discomfiture. The all-pervading force should never be slighted even in a wife or daughter through carelessness. When playing with a cobra or a tiger one must closely watch the movements of its eyes; the slightest inattention might result in disaster; great caution is required. This is called "resting on the sharp edge of a razor." They bring forth, nourish and destroy the universe. All these attributes are combined in them. Infinite is their power which is capable of accomplishing everything. Nothing is impossible to them. By frequently deluding me they have daubed my face with ink and, making me look like a monkey are enjoying the fun and laughing. Those who do not submit to such treatment are altogether spurned. Both the ways are thus beset with danger. The only means left to me of escape is to act like the noto-

rious Buffoon Jaga. Great is their power. I am absolutely powerless to utter a single word against them or to move a step against their will. I say what they make me say and do what they make me do. I go where they take me. The key to all movements is in their hands. This accounts for their pride and arrogance. But the chief factor in the scene of Sri Krishna's play is the fair sex, with whom he is largely in mental accord and with whom He is at His wit's end. Separated from them, He is inert, inactive and formless Para Brahma. The existence or non-existence of such an object is just the same. Therefore, if sincere regard is shown to the entire body of females, some day or other Krishna's kindness will doubtless be gained. No one has ever succeeded in scoring a victory by assuming a hostile attitude towards females. On the day the monkey troops of Ram Chandra secured the gates of Lanka, Pramila, wife of Indrajita, failing to enter Lanka and join her husband, came straight to Ram Chandra and challenged him. Rama, being totally non-plussed, propitiated her with soft words and ordered his troops not to stand in the way of the martial deity. If this was so, there is hardly any necessity for talking of men. This relates to mere gross material force. Who can say anything regarding the highest forms of Prakritis reigning in Goluck

or Brindaban? Those who are favoured by them may know something. Who can fully understand the nature of that force, the embodiment of Krishna's will, which is constantly guiding Him in all His actions? It is safe therefore invariably to respect females of every form, for who knows what particular form may reveal the remorseless slayer, the hidden tiger? There is an old saying that one ought not to swim in an unknown river, lest he be devoured by alligators. Therefore, when nothing whatever is known of this boundless ocean, it is wise to touch the waters from a distance and bid good-bye. Acting in this way life may be led peacefully and with a clear conscience. They understand their own game. What will useless men full of conceit understand? Without realizing what they are about, they stir this vast ocean in various ways. They do not know that the ocean which contains the nectar-producing moon, contains also life-destroying venom.

If you wish to be rich in the love of Krishna, you must seek the shelter of females, whether as wives, daughters, mothers, or sisters. It is they who are the dispensers of Krishna's love. Do not think lightly of your daughter, because she is *your* daughter. The all-lovely fair ones alone can lead the way to this region. If, however, an attempt is made to steal a march over them,

instead of showing you the lovely *Radha Kunda* (tank consecrated by Radha Rani) they will lead you to the reservoir of hell.

Being in error, and not knowing what we are about, we, mistaking the pit full of filth for the lovely Radha Kunda and regarding the worst afflictions as the most delightful of enjoyments, plunge into it. We do not ourselves know the way to this kingdom and by trifling with those who are able to show us the way, we bring about our own destruction. Unconsciously we turn these very personifications of love to dreadful oceans of venom and allow ourselves to be consumed by the poison-fire of our own creation. This ocean which is the store-house of precious stones and gems, the birth place of the moon and nectar, is also the vast receptacle of burning poison which swallows the whole universe. Without possessing the refinements of Sri Narayan one cannot obtain nectar and Luchmi. Venom and venom only for the nonchalant, like Siva. Those having refinements can steer safely across an ocean surging with joy and sorrow, others get drowned. Where there are prospects of both gain and loss, the wise give up the idea of gain and do not even think of approaching such a place. The shastras also say, "The path of wise men is the true path." Such an ocean as this should never be approached;



if however, it becomes at all necessary to go there, one must do his best to sail with utmost care. Experienced sailors must be humoured ; with their aid it might be possible to reach the Kingdom of the Master of all pleasures and enjoyments : otherwise while ducking, salt water entering the stomach would distend it.

No one is capable of understanding the Prakritis. If anybody is, it is Krishna. He alone knows the power of Prakriti to whom she belongs. What I see is that the Prakritis are the receptacles of all that is manifest in the universe : unless the Prakritis bring forth and maintain, nothing whatever can exist. If anything has real existence in the universe it is force. However much I may glorify myself in the idea that I am a man (male principle), in reality I am nothing but Prakriti (material force), and cannot be anything else. Gold, silver, diamond, rubby &c. are nothing but earth ; similarly, men, women, dog, cat, tree, leaf, insect and fly, whatever are visible, are Prakriti and nothing else. With this vast Prakriti (passive principle) Krishna, the only Purusha manifested as consciousness (male principle), is eternally at grand play. This play is without beginning or end, and is eternal. This is called the sublimest sport (*maharasha*). The only active or male agent, Krishna, is incessantly at play with Prakriti in some way or other. This

play knows no stop, and is unending. Even Brahma and Siva have foundered in the ocean of thoughts, in order to solve the secret of this play. Save and except Krishna no one is capable of penetrating into it. The real object of this bewildering game is known only to Sri Krishna, and to Sri Radhika (*Maha Prakriti*). To any other, it is a sealed book.

Never wilfully stir up this vast ocean. In the slightest commotion of the waters of the deep, fleets disappear like straw. Myriads of beings run to destruction with the slightest agitation of this ocean-like Prakriti. Krishna, preserve us ! Prakriti, show your favour ! Would that I may go through the game, to play which I have plunged into the dreadful and bottomless ocean. This is why Ramanand submitted to Lord Gauranga, "Who can retain the balance of his mind in your game of illusion ?" It is very difficult to maintain equilibrium in this ocean of Prakriti. By meekly submitting to Prakriti and by constantly seeking the grace of her leader and the Lord of the Universe, a safe footing might perchance be had. In whatever form, whether as beast, bird, worm or fly, Prakriti is manifest, we must look at her with an eye of veneration. Are not the two things, *viz.*, to think of remaining still in this vast ocean and to entertain the idea of living comfortably well covered

in cotton wool saturated with ghee within blazing fire, almost the same? Truly great is your power, O Prakriti! Fully realizing this Joydeva has said :—

“As *maya* forges fetters for tying one to the attractions of the world, so the enemy of Kansa, Sri Krishna, knowing that Radha's love for Him excelled that of other Gopis and was thus capable of fettering Him, became attached to her, abandoning the rest.”

The Gita also says :—“Purusha seated in Prakriti uses the attributes born of Prakriti” (Besant.)

What then of others? When Para Bramha himself, full of consciousness and joy, getting into the sea of Prakriti, appears to flounder so much, we are but vile as ashes. Let us therefore look at this vast Prakriti always with fear and reverence. Through the grace of Prakriti we may perchance one day behold the supreme Lord. Pray that we may not be deceived by regarding that force as “my daughter,” “my wife,” “my sister.” Prakriti in every form is adorable. Krishna, brooding over this peculiarity of the Prakritis, has acquired three bends in his stature; still, being unable to probe them to the bottom, he has, as Gauranga, wept with the name of Radha on his lips. *Maha Prakriti* alone knows how to make Gaur weep; no one else.



possesses that power, she alone knows how to make Gaur weep or smile. Do not know what there is in her, for which Gaur weeps. We want that very thing, we too want to weep. She alone knows what that thing is ; and he also, to whom she discloses it. All the world are eagerly looking up to the Prakritis whose tender hearts will melt altogether, as soon as they see these faces ; and taking them up all in their arms, where there is no sorrow, they would brush aside their tears of grief. Prakriti is the Guru of the Universe, the mother of the Universe, the receptacle of love, and the main stay and shelter of worlds both seen and unseen. But for the Prakritis, this beautiful creation would have instantly disintegrated and disappeared from view. It was in order to explain their duties clearly that the Lord appeared on earth in the forms of *Kali*, *Tara*, *Savitri* and *Radha*, the original cause. Think how, with the beauty lent by *Raie* (*Radha*), *Shyam* (*Krishna*) of the intensely dark complexion became *Gauranga*, bright and fair as gold ! By bathing in the *Radhakunda*, Krishna acquired a beauty like that of Radha ; and it was with the beauty of *Sita* that *Rama* became fair and charming as the fresh blade of grass. Prakriti is the source of all these various sorts of grace and beauty noticed in the creation. Without Prakriti, this creation cannot exist. Everybody is therefore dressed as Prakriti

dressess him. Nobody has the power to dress himself according to his own fancy. Prakriti is the root ; when she wills, she bestows a golden lustre on some, while others she paints with a dark hue, places them in hell, and makes them equally despised in this world and the world beyond. When Brahma, Siva and Vishnu have failed, even up to present, to fathom the mystery of the Prakriti and when it is a matter of doubt whether even the cause of all causes, Krishna, has been able to do this, is it at all possible for a worthless mortal to understand their true nature ! Do they ever allow anyone to know them fully ? They always conceal their true aspect and presenting themselves in a false garb enchant the world. So long as mortals do not cross *Biraja* (river supposed to run round *Baikuntha* where *Maya* has no authority) it is utterly impossible for them to know the Prakritis. So long as, out of pity, they do not themselves reveal the essence of divine knowledge, it is beyond the power of anybody to know them.

The Prakritis are the gate-keepers of Rashmandal (place where Krishna plays with the maidens of Brindaban at night) ; none but they are allowed to stay there. They have enthralled the people of the entire universe and made them forget Rashmandal. They have drawn them away from eternal bliss and placing the burden of the

world's misery upon their heads they are enjoying the fun. Blessed is their knowledge of magic. If they were not so very clever, could it have been possible for them to defeat the master magician? Could they otherwise have brought down to this world Him who dwells high up in *Goluk*! Truly,—great is their power!! Constant fear of fall has made me extremely nervous. Do not therefore frighten me any more. Do not leave me alone, do not impede my progress and do not cast your wonderful net over me. When I have once lifted my head show and explain to me your true features, O Prakriti! For a piece of oil-cake the bullock works hard at the oil-mill the whole day. Because you tempt me with the oil-cake from your place I yoke myself here to work the mill. If you wish it, I will ever work for you and work without remuneration; but let me first see you once. Let me first see my employer and then I will work ungrudgingly and with a smiling face. The dreadful ocean of worldiness has no dread for him whom you show your favour. But he who incurs your grave displeasure and to whom you appear dreadful knows no peace in the three worlds (*swarga*, *marta* and *pathala*). They perish like flies in blazing fire. Heat of fire helps little children to grow. It is of great benefit when applied as fomentation and also helps to ward off cold. *Ghee* and honey offered as

oblations in fire promote virtue, but the idiot who wishes to quarrel with such a useful thing as fire pays the penalty of his folly by perishing in it. The *Vedas* have declared you victors ; who can set this decision at naught? Krishna, the Veda of Vedas, the god of gods, has proved this to the world by admitting his defeat, which is a mere lesson to the world "He Himself practises to teach." Your victory is thus permanently ensured. Like the *Tulsi* plant you are all alike none is inferior in quality.

It is the Prakritis who have put on this world of misery a joyful appearance. If the exercise of their power were stopped for a moment, the world would be at an end. If male energy alone were in full play all animated objects including insects and flies would have perished. It is they who have with their natural tenderness neutralized that energy and kept the world in harmony. Their ways are inscrutable. They have doomed some to suffer pain, for others they have nothing but joy. They also are leading some to Brindaban, the eternal abode of peace. There is hardly any one who has understood them. Those who, clearing through their illusion, have comprehended them, have conquered all and they are at ease. Those who have understood them have obtained Sri Bhagawan Himself. I pray with all my strength

that I may know their true features and what is in their heart, by removing the cover which hides it from view. I pray also that with their help I may see the path to the eternal abode, and that I may not like a blind man grope in darkness, being infatuated by the charms of their external beauty. Men, as a rule, get confused and lose their balance if they happen to give them offence. Would that I may not be so unfortunate as to incur their displeasure, and that I may always be viewed favourably. I also pray that though physically tough, it may be my lot to enjoy the sweets of their tender nature. If I am able to do it for a day only, I shall be gratified with all my predecessors and shall consider my life a great success. Can any creature on earth forget you, O Prakriti? You are the consciousness of this Universe; when you forget any one he becomes unconscious. Blessed are you, and those that have come to know you! It was for you that Krishna shed incessant tears during the entire period of his incarnation as Gauranga. Twice blessed are you who can make Krishna a debtor and make him weep.

Krishna could often afford to remain apathetic when *Yudhistir* and *Arjun* called Him, great though was His love for them; but when *Droupadi* called Him, He could not but come to her. Sometimes when his *Sakhas* (boy playmates) called



Him, he would not come ; but whenever His *Sakhis* (girl playmates) called Him, He could not stay quiet. Theirs is the power to bring Krishna to us. Against their will, Krishna may not show us mercy even when He would like to do so. Krishna follows their will, through ages and ages. Labouring under the delusion that we are men, we have kept our hearts exceedingly unclean and are ever moving about, finding no place to rest in. But those very females whom we look upon as zenana women and whom we consider as not even worth our notice, can, though cooped up in their narrow cells, expand their souls and catch hold of Him who is Not-to-be-caught.

The five *Pandavas* were no doubt all dear to Krishna, but Droupadi was ever dearest and nearest to His heart. He Himself hath said, "Parents, friends, and others living in *Brāja* are dear to me as life ; of them, the *Gopis* are to me life itself ;—and you, the Life of my life." This He said to *Srimati* (Radhika) in order to make this truth clearer. Women know the true secret of catching hold of Him who ever eludes our grasp ; and we should in no way slight them. They are ever chaste and pure, nothing can render them unholy. They are the sovereigns of this creation ; hence they are above all laws. Laws are for the subjects only, and not for the king. The



king is the law-giver ; and the law is subservient to his will. The king is not bound by his laws.

Like flies attracted towards a flame, we lose all control over ourselves, suffer the most excruciating pains, and at last meet with death ; but those that, knowing you, *O Prakriti*, seek your shelter in all sincerity and devotion, you take up in your soft arms and lull them to an ever-peaceful slumber, undisturbed by any dreams. Let not one who is already in fears be frightened more. If you make the person ever in tears weep more, he would not be able to take breath and would altogether die. I seek your shelter, O do not frighten me more ! Many a life have I spent in vain ; O see that this birth too, which is so rare, be not wasted likewise ! I ask for the moon, let me have the moon ; do not show me a mirror and deceive me. I cry for *Khîr* (milk boiled thick and sweetened), let me have *Khîr* ; pray, do not deceive me with starch. You are ever witnessing what we suffer ; failing to know you, we are certainly getting drowned in fathomless oceans of trouble and danger. This you see with your own eyes.

Do not make us sink any more ; we ask for shelter, let us have it, pray. You alone have the power to bring Krishna to us ; we want Him, O let us see Him once. The "Treasure" is yours, and He will remain yours ; what we want is only to

have a look at Him ; we won't snatch Him away,— we only want to see Him with our eyes.

It is you who are *Radha, Lalita, Bishakha, Brinda* and *Pournamashi* ; it is you who are His *Lila* (play), and you again are the powers that keep up this *Lila* of His. You are the disease itself, and you again are its cure. *Srimati Radha* was the cause that made *Krishna* fall ill with love, and it was she again that cured Him of this feverish love. It was she that fetched water in the pitcher with a hundred holes, and cured *Krishna*. It is all owing to you that we are still so much in the dark ; and it is also for you that our hands tremble so, and we cannot write well ;—be it to your credit or discredit ! You are a double edged saw,— and we cannot but tremble, whether you look with a smile or with a frown ; and, since always trembling, how can we ever write smooth ! But why should we speak of ourselves ? we are but insignificant creatures ; even *Krishna* Himself trembles,— *Krishna* the Lord, the stay, and the life and light of all this universe ! Did not a sudden thrill pass through Him at the sight of *Srimati* (*Radha*), while He was holding up on His finger the rock of *Gobardhan* to save *Gokul* from *Indra's* showers ? Indeed, He trembled so that the rock almost fell off. But He immediately recovered Himself on seeing some other aspect of *Srimati* (*Radha*).

When the mighty Krishna attacked Kubalayapir, the gigantic elephant in Kangsha's gate house, He did not actually see Srimati, yet on merely thinking of her, a thrill passed through Him and He was for an instant as if in a trance ; when this passed off, he killed that elephant. When Brinda laughed at Krishna's handwriting, the only answer that He made was, "When did you allow me the leisure and opportunity to write ?" What is there that you cannot do ! You can take away His crest and flute, make Him your door-keeper, dress Him up in woman's garb, make Him stoop low and touch your feet,—and what not ! You are the stall-keepers in the market of Krishna's Prema (Love) ; you buy and sell, all gratis ; he only gets, to whom you show favour ; others may not have even a grain of it, even in return for priceless treasures.

Whoever has come to know you, is saved ; whoever knows you not founders in the boundless ocean ! May we ever understand you rightly, and may we never incur your displeasure !

May we spend our days as the constant object of your love and compassion, having never to see your dark and terrible aspect ! The dark and terrible waves of the angry sea, or the most delightful gardens of Paradise, are but things insignificant in comparison with you. Who would covet the

pleasures of heaven, when he has once seen your charming and delightful aspects? or who would not think even hell with all its tortures a place of happy refuge when he has once seen your terrible frowns? That is why we pray to you,—not in words and gestures only, but from our heart of hearts,—we pray to you that we might never incur your displeasure! You are the essence,—the first cause,—of this universe; that is why Krishna, the soul of all souls, says, “My heart is attracted towards all the females in this universe.” You are Krishna’s, and Krishna is yours; You are the stall-keepers in this fair, where Krishna-Prema is the main article for sale, and you can give it to whomsoever you like. Do you not remember Lalita, Bishakha the witty, and Champakalata? You are so many stars amongst them; Krishna is yours; you are present in all His *lilas* (plays)—in Rasha (dancing circles), in bowers, in the waters of the Jumna, in the pasture fields, and in the woods; you can make Him take you up on His shoulders, or stoop low and kiss your feet. You are the sovereigns of this realm,—of this boundless universe; you alone could make Krishna serve as your door-keeper! Even the greatest saints or *Yogis* cannot reach Krishna by meditation and the like; but you,—and you alone,—can hold that Krishna in captivity. How great is your

power ! To you, we are but so many straws tossed about in the waves ; the fool who rashly jumps in, is beyond help and recovery. For ever will he be tossed about, never more will he find the shores ; to him they are utterly lost.

In short, what need we mind what others say, when Krishna Himself has acknowledged you as His teachers ? The Vedas, the Purans, Tantras, Mantras,—all proclaim this one truth. Just listen to what once happened in Brindaban :—One day, seeing Brinda Devi approaching her Srimati asked her whence she was coming. Brinda said, " From the feet of your beloved Hari." " Where is he now, and what is he doing ? " asked Srimati again. " He is learning how to dance in the bower of Radha Kunja " was Brinda's answer. This greatly surprised Srimati, and she asked again, " Well Brinda, who is there to give him lessons, since I am here ? " Then Brinda said in reply, " Your features are manifest in every plant and creeper, from these Krishna takes his lessons, and these he follows dancing."

You are our preceptors ; and with humble and repeated obeisance to your feet, we earnestly pray that our hopes and desires may not remain unfulfilled.

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### WIFE,—HER SPHERE.

THE nature of water is to flow down. It can never stay still ; but, kept in a pot, it will ever stay there quite still. Mind, in like manner, if not kept confined within a strong enclosure, will run out. The two vast receptacles to receive the flow of the mind are women and gold. The former again is more powerful than the latter. Therefore, to keep the mind still, it is necessary to avoid the proximity of women. Do you not know that the water of a well, sunk close to the bank of a big river, rises and falls with the river itself ? The river always draws the water of the well and finally dries it up altogether. Hence I say, that it is necessary to stay at a respectable distance from the river-like women. But when you have succeeded in encasing your mind in a strong cover, you may remain dipped in the river, yet you will not be affected. If a pitcher, filled with water, is kept immersed in a river, the rise or fall of the water of the river will not affect the water in the pitcher ; it will remain always full.

To be able to play with a snake, one must learn the secret of taming it. Without mastering this secret,—one is sure to lose his life if he handles it. First learn the secret, before you attempt to catch a snake. This is why some enthusiastic



devotees have said, "Do not get into the waters of a river-like lady for a bath." Rush not blindly to take a plunge into bottomless ocean-like women. Do not fly into a blazing fire like flies. He is truly clever, who can live peacefully in this vale of tears. To live sadly in a place, full of woes, does not mark the brave man. To pass as a drunkard among inebriates is not much to be spoken of. To live as a thief amongst thieves is not a strange feat. He is a truly brave and admirable man, who can hold his own against the opposing forces of his surroundings. To pass joyfully in a place full of misery is a clever attainment. The pleasure, derived from making the wife's image the treasure of the heart and pondering over it from a distance, is real enjoyment. It cannot be obtained at close quarters. Near at hand, it assumes the garb of illusion; at a distance, it culminates into ardent love and enthusiasm. To steer straight through surrounding difficulties is tactfulness.

It is not at all right to look upon one's wife as play-mate,—and thus be compelled to forfeit for ever all energizing power in this, or, the life to come. Wife should be regarded as the principal companion in this and the next world. She is not the ordinary mate of every-day worldly plays. She is a partner for ever in plays, life after life, and should be treated as such. She should be given

the honour due to her, and thus made a fit and worthy companion in all conditions of life. Take her qualities, giving her your own in exchange. This process of giving and taking brings the two in closer proximity until the two are blended into one. This union is joy inexpressible. If you have learnt to love, take care to see that such love is not forgotten in a couple of days. Do not forever banish everlasting happiness by being a slave of unworthy worldly desires. Show them proper respect. Look upon them as the fountain-head of all energy and prosperity. Let every female in this world have her honour due. Females of dogs and cats even should be looked upon and honoured as part of that great *Sakti* (Force or Female Energy). Never be rude to them. They alone can make you strong or weak.

Wife is the object of love and affection. She is called *Sakti* (Force or energy), simply because in many things of this world we, wanting strength of our own, can only work being powerful in her company. She is *sahadharmini*, because she helps us in religious acts ; she is *Jáyá*, because she holds my successor in her womb, and hence it is that wife is our chief help-mate in every state of life,—in religion, in wealth, in desire and liberation. She will lead us to hell if we so will it, and she it is also who shows us the path to heaven. She also

can indicate to us the path to renunciation and liberation, and therefore we ought never to cherish the idea of disrespecting her. Forget not to show due respects to every woman in this world. Like state officers, some of whom are arresting and some passing orders of execution or release, they are performing their respective missions. Those who wish to slide down to hell, they conduct thither with the greatest pleasure in the guise of loose women, *Rákshashis*, or *Pisáchis*: and again it is they who are sustaining our lives with their own blood and leading us to the path of liberation. So never show disrespect to wife, whatever she might be. It is women who, standing at the gates of egress and ingress, conduct us to our wished-for destinations. They know all games; never try to beat them in any game.

Wife is not a plaything. Women are the life of the universe and the receptacles of *Bhakti* and *Prema*. Ill used, they present their hideous aspect of Death as *Pisáchis* and *Rákshasis*, and destroy all. Loose women reflect their all-destroying form in miniature. In the vast ocean-like fair sex, precious gems are to be found. Clever men of refined tastes, fishing up such gems, ever spend their days in contentment; while weak and despicable men, blinded and excited with passion, plunge into the ocean only to efface their existence in no time;

deal with great caution with this awful force. Never look at females, with eyes of passion. Brahma, Vishnu and Mahadeva are combined in a female. To insult a female, is to covet instant destruction. History, ancient and modern, will show this to you. Draupadi's disgrace was the cause of the destruction of the Kauravas (King Durjodhan and his brothers). Sita's dishonour culminated in the total annihilation of the race of Rákshasas (Rávana and his relations and followers). Helen's disgrace, brought about Troy's ruin ; and the indignities offered to Sarojini, ended the reign of the Mussalmans in India. Such glaring instances can be had in almost every house ; you will not have to go far to seek for them. Where females are not honoured, peace and contentment quickly depart therefrom. Train your own wife after the pattern of a good one. Bear in mind that "fidelity to husband is a female's beauty." It matters not at all, if her features are handsome or not ; she must be full of good qualities, she must be implicitly obedient to mother and other elders, and a helpmate to her husband, through good and evil. Such is wife or *Sahadharmini*. Lots of wives can be had pleasant to the eyes, but it is hard to get wives after the heart.

Do not train up a Hindu Lady after a European one, but train her so that she might become

a parent to the poor. Otherwise there will be no peace and joy, only a great deal of risk and slander to count in the bargain. Be yourselves an "incomparable pair" before you worship the ideal Pair. It is true, that the Shastras say, "one should take to wife to beget a *Putra* (son);" it does not follow therefore that all the offsprings of a marriage are "*Putras*"; only the first male child is '*Putra*,' (one who saves his parents from entering the purgatory called "*Put*"); the rest are all born of passion. Therefore, wife is not meant for filling the house with children. Just bear in mind that, the larger the number of children, the greater the trouble. Look upon your children as each a banner of error; hanker not after such flags. This is the famous Delhi sweet; it is better not to taste it at all; whoever tastes it gives himself up to life-long repentance. Why therefore wander from door to door for such a thing? You were single before, now you are a pair; hope not to multiply further. You two weld into one, and carried by your strong devotion, go up to *Brāja-dham*. Unless you two lose your individuality and merge into one, you cannot go there; and even if you go, you will find no happiness. Of the different sorts of devotion, *viz.*, *Sānta*, *Dāsya*, *Sakhya*, *Bātsalya* and *Madhur* the last is really the sweet and charming one. Try and wish therefore to have



a taste of that one. The cocoanut and betelnut trees are ever towering higher up towards the sky, even their leaves point upward ; can you say why ? It is because they have no branches. Similarly, if we be childless, our heart and soul will ever run upward, and the lotus-like feet of Krishna will be our sole aim. Try to adorn your wife with spiritual ornaments, instead of with mere jewellery ; and train her up in that fashion. Don't make her the mother of her own children only, but train her to be a mother to all the world. Remember that if the hearts of the tender sex get in any way hardened they become harder than *Bajra* (Indra's thunderbolt). A tender heart well fits a tender body. It does not cost one much to make them (tender as) mothers, for they are by birth so.

In this world, matrimonial alliance is not intended for self-gratification. Parents have to be served in various ways, but personal service becomes impossible at certain times and conditions, and so a loving consort is necessary. Do not fail, therefore, to make her whom you have taken as your partner, fully acquainted with her duties. Do not be deceived by taking your wife to be a mere plaything. The three virtues of creation, protection and destruction, are all centred in her. People can buy whatever they like from this



wonderful store-house. Just remember, fatal poison has sprung out of the self-same ocean which has given birth to the moon and the gems. (This has reference to the churning of ocean by the *Devas* and *Asuras* as related in *Mahabharat*). When He has held before you both gem and poison, take whichever you choose. It rests with you to make your wife a goddess or a demon. Females stand in the position of mothers to all, and are to be adored as such. Poison is also a gem, but only under certain circumstances. Be Shiva yourself, then gods and demons will alike serve you. Each action is followed by a reaction; so, keep an affectionate eye on them, and they will reciprocate yours. Just train up your wife so that beginning with the service of parents she might learn to serve the distressed.

In the Shastras wife is called *Sahadharmini* (wife who does her religious duties conjointly with her husband). That man is really happy and pious who has such a wife in this world. He cares not for heaven or for liberation. The world has no fetters for him, nor has he any cause for regarding this world as an infernal region. Bad as the world is, it is to him Sri Brindaban (paradise), the play-ground of Radha-Krishna. Peace and sanctity reign in his dwelling which is daily visited by all the deities. I pray you be such a wife and

make me happy. For him who has not the good fortune to possess a dutiful wife Vaikunta (paradise) is hell to him. His life is death to him and death, life.

Unless husband and wife are blended into one the right to go to the desired place is not acquired. Singly, no one can expect to reach that place. You may perhaps infer from this that those who remain single all their lives will never have access there, in spite of all their efforts. That is not so. The united go easily while the single go with difficulty ; that is the only difference. To go singly one must be backed by long austerities and penances. You must have heard that *Agasta* and other *Rishis* of old had orchards, and the trees therein yielded whatever fruits they desired ; that was the result of long penances and stern austerities. In these days you must have heard that by means of grafting, different sorts of fruits and flowers are made to appear on a single tree. Observe the difference between the two systems. One is the result of great privations and long penances, while the other is a very simple method.

The single ones divide themselves with great efforts into two parts and each part learn to love the other. Now you will perceive how difficult it is to divide a single entity into two, one male and the other female. But how easy is the process of

blending for those who luckily are two separate entities, male and female. They can quickly enter the eternal abode and obtain Krishna's favours. You will perhaps now say that Krishna is then attainable only to married couples. Even that is not so. True they have become united by marriage, but they have not become one, they have remained two distinct individuals. So long as they do not unite into one they cannot reach their destination. Perhaps may now ask how two different individuals can become one. To effect this each should learn to love the other intensely and disinterestedly. Self-interest should be entirely forgotten, deceitfulness should be thoroughly replaced by candour. One should always think of the other and at the same time meditating deeply upon the Lord of the soul should pray to Him to make them one. Perseverance will be rewarded with indescribable joy. It is beyond the power of man to give an idea of that joy in writing. Inexpressible though it is, it can be felt and enjoyed. Only those who are favoured by Krishna can know what sort of pleasure that is. The Poet Chandidas was able to unite thoroughly with the adorable washerwoman Rami. Immortal Joydeva and his wife Padmabati became one and they realised the consequent joy. There may be hundreds of others, but it is absolutely beyond the

power of ordinary mortals to recognise them. But those who belong to the same house or family may know and see, for others it is impossible. In a market place, although quite near at hand, no one can know you. The same rule obtains in Krishna's house. He who has obtained admission there knows the others.

To be happy is our sole aim ; and it is this hankering after happiness that deceives us into longing for riches, wife, children and the like ; we thus forget Krishna's feet which is the true fountain-head of all happiness and delight. But in the midst of all these those that are clever pick out the easiest path and worship Krishna, thus eluding the meshes of *Máyá*. It may not be impossible to worship Krishna while encumbered with your family, but it requires tact ; and then no path is so easy as this. Wife is really a halter ; and it is better not to put it round your neck willingly. But be tactful ; and like the gods, you may take a wife and find your path strewn with flowers, and may proceed joyfully with your devotion. Without wife, this path may appear thornless ; but it would be like the desert,—extremely dry and dreary. There are no charming flower-gardens to line that path, nor fresh-water reservoirs at intervals. That path is not thorny indeed, but steep and narrow like the edge of a razor ; lose your balance ever so

little, and there would be cause for much danger and alarm ! It is extremely necessary therefore that a traveller should weigh his powers carefully before taking to that path. To Nitai, a wedded life was useless ; but to proceed single is beyond the power of creatures deluded like us. The Lord, therefore, out of His great love made His image Nitai enter the wedded life, and thus clear the way for us ;—and a way full of joy and delight it is indeed ! If in this path you chance to slip and fall, it would not be so much to your disgrace. This course has this one advantage ;—if you fail you do not lose much ; if you win, great would be your gain. This course therefore seems better suited to weaklings like us.

Creatures that have once put the fetters round their legs, have altogether lost all spirit of independence ; they do not even know what to eat in order to sustain their lives ; even when dying of thirst by a pool or stream, they do not know how to drink of it ;—for they get unaccustomed to such acts. Besides, not seeing others of their kind free and independent, they cannot, even with an effort, recall their former independent nature. Perceiving that there is now-a-days a dearth of such sort of people in this world, my Gaur ordered Nitai to enter the wedded life in his old age,—Nitai who was disgusted with this world even from his earlier



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years ! It was intended as a lesson to the world ;—to posterity, if not to men of that age. Whatever path you may adopt with “Krishna” as your motto, will become sweet and charming ; nothing can be hard and rough under this name ; hence, the distinction of “smooth” or “rough” is to outsiders only ; virtually, both are the same.

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## LOOKING UPON PARENTS AND ELDERS AS GODS.

**I**T is the duty of every one to regard his mother as Sri Krishna in flesh and blood. If that mother, who conceived, called into existence, protected and nourished the body, should not be so regarded, then, who should be? and where else are the godly attributes of the Lord to be seen? The Lord is conceiving, calling into existence, protecting, and nourishing the Universe. The mother is doing just the same in regard to this body. Then, why should not my mother be just the same in relation to me? Again,—I adore and worship the Lord in a certain form which is dear to me; but if others adore and worship Him in a different form, and I slight and exhibit disrespect for that particular form of worship, do I not commit a sinful act? In the same way, if I reserve my store of adoration for my own godly mother and disrespect mothers of other people, I only sow the seed of incalculable sin; therefore, all other mothers should be seen in the same light as one's own mother. Disregard should never be shown even to females of dogs and cats. That mother who has carefully preserved your life with her heart's blood, it is your duty to respect, with love and devotion. There is nothing more divine than one's

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own mother. Hosts of possessors of divine attributes, (deities) such as Indra, Chandra, etc., are all centred in the mother's body.

Parents should be worshipped as God incarnate and then may be attained the kindness of the all merciful Hari. How can he who knows not how to take care of his parents, his begetters, possibly serve God, establishing parental relations with him? Don't you know that "Charity begins at home," and so does every thing? If you are not attentive now, you shall have to spell wrongly ever after like a negligent student; so you should try to learn your first lessons with considerable attention. To serve your parents is your first lesson; if you do not pay heed to this you shall have to remain careless ever afterwards; and passing the final examination will become a matter of great difficulty. You should serve and revere your parents like gods incarnate. If any one wishes to see the gods in flesh and blood with the eyes of his material body, let him look at his parents. No one can entertain the wish to be a graduate unless he passes the Entrance Examination; so unless one gets through his Entrance Examination by the serving of parents, his desire to continue in the college is but a madman's whim.

Upon whatever object my eyes fall, I see in it a mother's affection for her children. If there were

no such affection, I think, the world could not have existed an instant. As no plant can exist without water, so this world can never exist without a mother's affection.

If one is blessed by his mother, he never knows what trouble is. If a mother is pleased and blesses her child, that child feels no want in this world ; he ever passes his days in peace and joy, and attains the feet of Krishna in the end. But even the most prosperous man who causes his mother to weep, in no time finds all his prosperity slipping out of his home ; and should he even be a religious ascetic he would find in the end no other place but hell waiting for him.

Let me tell you plainly what a mother is. Because we drink milk obtained from her, the cow is a mother. The earth shelters us in her bosom, she is a mother. The numerous gods and goddesses always look after our welfare, they are therefore adorable. The Sadhus have ever been indicating to us the good and the evil paths, they too are therefore adorable ; and the Guroo is instructing us how to work out our liberation, he is therefore most adorable. Now see, the mother nourishes us with her milk, nestles us in her bosom, always looks after our welfare and instructs us in all sorts of work, from domestic to divine service. She tells us what we should do and what we should

not, and is ever watchful about our future. All these different qualities, namely the qualities of the cow, the earth, the gods and goddesses, the Sadhus and the Guroo are centred in the mother! Every one of them is therefore gratified if mother is kept contented !!!

So long as your mother is living, try to please her in everything. Look upon her as Krishna incarnate. If your mother is pleased and blesses you, her blessing is sure to come true. A parent's blessing never fails to be effective. Know it for certain and ever try to earn their blessings.

However seemingly wanting in love and care parents may be, children should never slight them ; if they do, they would be committing a great sin. To get heartless parents is the result of a great sinful act ; why then commit fresh sins and sow the seeds of fresh sufferings! Hence I say never slight your parents, even secretly in your heart ; only blame your own misdeeds whose outcome it is, and you will see the Lord will send you good in the end.

There is no shrine greater than a parents feet. Resort to these, and you will be visiting all the shrines, staying at home. Just think of the saying "Father is religion, father is heaven, &c." and this will be clear to you.

Do not forget to drink every day of the water they have washed their feet with, and so to earn

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the merit of bathing in all the sacred shrines. That water would cure you of the disease of worldliness and give rise to love for Krishna in your heart. Realise this in your heart of hearts and doubt it not.

Serve father, mother, elder brothers and other superiors as gods in human shape and try to secure their good will. Yudhistira and his four brothers obtained high favour from Krishna not through the effect of austerities and penances, but simply on account of their unqualified and unremitted devotion towards their mother Kunti Devi through whom they got Sri Krishna as their friend and companion. Kunti Devi begged of Sri Krishna to protect them during their forced residence in the forest and He did so. Who can disregard mothers' requests? Again Lachman was able to pass fourteen years without food or sleep because his mother wished it.

You should bear in mind that what a mother says is as true and effective as what is written in the Vedas. A parent's word never fails in its effect. Parents are gods and preceptors in flesh and blood; do not forget this even in sleep. If your mother be at home, go and salute her every morning; if both the parents be away, offer them respectful salutation in your mind. Take care that you do not forget to do it; there is nothing in it



to make you feel shy ; let not the shyness widen the path of sin, can there be shyness in the presence of gods? Those that have not their parents with them, should salute and respect their memory ;—and this is what the *Shastras* say.

Look upon your parents and elders with great veneration ; never take offence with them, even when they are in the wrong. If in attempting to swim, without knowing the art, I get drowned, whom should I blame? the water, or myself? If in carelessly putting my hand in fire I get burnt, surely it is not the fire that is to blame, but my own carelessness. Similarly, when our parents and elders lose their temper and speak to us harshly, it is not them that we should find fault with, but our own actions. We should never act in a way that would pain or displease our parents.

Your husband should be regarded, as the best of gods. His parents are your parents. The mother who bore you in her womb and the father who begot you have given you away in marriage. They have no further right or claim upon you, having given you away. If either of your parents erroneously advances such a claim, that parent commits a sin. Regard your father-in-law and mother-in-law as living god and goddess. You will never have to suffer any pain, if they bless you heartily ; but if they are displeased with you



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you will not get pleasure even in Vaikuntha (Kingdom of Vishnu where tear is unknown).

As in all Pujas (worships) Narayana is indispensable so in all your deeds husband is indispensable. As all the deities are satisfied if Narayana is propitiated, so if the husband is made contented, nothing remains to be done !

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## ' THE PROBLEM OF LIFE.

EVERYTHING that you see in this world is transient. It exists to-day, but to-morrow it may not exist. For this, those who prefer to love with all their soul any one of this earth are deceived all round. Some, forgetting themselves, love their children madly and in doing so they find that they leave them without permission, inflicting the acutest pain on them. They then realize that they had loved merely to weep. In this way some are deceived by loving their husbands, some their wives and some several others.

This world is for a few days, and its pains and pleasures are of short duration. Do not, therefore, under the fascinating influence of such pleasures, forget the highest bliss of all times. Krishna is for ever a fast friend, a kinsman and life of lives, the best of allies ; do not forget Him. Leaving Krishna, if you choose to love anyone else, he is sure to inflict pain on you. If you desire for any object other than Krishna, nothing but anguish will be your lot. He is the only associate in all conditions and times overflowing with love. Forgetting such a candid friend, and expecting to receive favours and love from deceptive friends born of *máyá*, we are sure to be deceived, as a result of our error. Nothing of the world can be

picked out as permanent for the purpose of adoration. How many times have we had such dear relations as mother, father, son, daughter, wife and husband, and how deeply have we loved them,—only to be deceived ! We do not for a moment think of those whom we have left behind, and they also have totally forgotten us !!

Like me, every one else, falling into the gloom of worldliness, is like a sinking man alternately dipping in and raising his head out of water ; when he takes breath, lifting up his head, he thinks that he has obtained relief for ever, but the next moment he loses consciousness, sinking deeper under water. There is hardly another such bewildering spectacle. To-day, the harrowing idea of the expected loss of a dear one is throwing me into utter despair ; losing him, to-morrow I am transferring my affections to some other object equally transitory, and forgetting all my pains ! O Lord, great indeed is your sport ! It has neither beginning nor end, is moving on uniformly for ever, never goes out of line, and no human efforts can make it swerve. As it has proceeded, so it is proceeding, and so will it proceed ! O Lord, once take me down from this wonderful swing !! Let me view it well !!! How can I see well, sitting in the swing ? Overawed, I can hardly enjoy the sight. Swirling incessantly, I am greatly distressed ; kindly once set me down !

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Nothing of this world is permanent either for you or for me. What is given to-day will be taken back to-morrow. He that gives, takes back again. Nourishing for a short while, we regard our charges as our own ; hence we are overwhelmed with grief when parting with them. Realising this a little, we may escape falling into delusive error and consequent smarting, when forced to leave our temporary charges. So do I say that all objects of this world are given and taken away by Him. There is nothing that can be called 'my own.' Even this material body is His and is taken away by Him at pleasure. Considering another's property as our own, we grieve so much when parting with it. Wish that Krishna sitting in our heart may make us ever remember this !

In secular state, sons and daughters are but banners of errors. Those who seek happiness in objects which are the products of error, fall into greater error ; but clever men of refined taste planting the banner of defeat before them, go on doing their work so that they may not fall into error a second time.

Think not deeply for any one and do not be infatuated with any object. If you want to love deeply and to entertain the highest regard for any person, have such love and regard for Sri Krishna and His Name, and you will be happy for ever.

Learn to love man as man: do not be deceived by doing more. Rest contented for the present. Do not be distressed by pondering over the future.

True it is that the world may last for ever, but surely what we call ours will never endure. It is very certain that honour, wealth, wife, children and relatives are never ours for ever. It is true that you are thinking as your own, for a while, a hired house or a garden; but if you think over it a little, you will find that as soon as the term will be over, they will become another man's property. The garden and the house will remain the same as before, only you will cease to be their owner. So I say, why be so anxious for transitory objects? You may be master of *lacs* and *crores* of rupees, but you are entitled to so much only as you fill your stomach with;—the rest only lies heaped up.

This world is but an inn,—a traveller's resting place for the night. You stop here till the break of dawn, then you go elsewhere, and so on; you have to quit one place after another. So it is proper that without being wholly absorbed in the attractions of your present life, you should take it as a mere abode for travellers. No one has been, nor will ever be, able to take away the things that are kept arranged here, at whatever price purchased or with whatever care secured. But there is one object which nobody cares to accept



as it is distasteful at first, but, if once acquired by any one, it will follow him after death and bring blessings in its wake. It is the Name of Hari. People, in the midst of all sorts of fascinations, shudder as the Name reaches their ears, and fly far away. For, such is the charm of the Name that at the very sound of it transient worldly happiness flies at a distance, and, being deprived of earthly pleasures, individuals are submerged in eternal spiritual happiness. So do I say, consider not the happiness of this earth as permanent.

The ways of Providence are incomprehensible. So very wonderful are the fascinating powers of that Providence that every one puts with great delight the conjugal tie round his neck. Truly great is He whose device is so marvellous. See, the larger the number of legs of a creature the more dependent it is upon the earth for its motion. Man who has only two legs can walk erect, but centipedes and similar reptiles with a large number of legs crawl over the earth. The same rule is noticeable in religion also. When man has only two legs he is free and does what he likes, when he acquires two more legs by marriage he becomes a quadruped. Even then, if he wishes it, he can walk in the path of virtue; but when he is surrounded by sons, daughters, sons-in-law and daughters-in-law, his legs are largely added to and



he is weighed down ; then he is bound to crawl on his numerous legs and cannot stand erect again. With legs and hands hampered he flounders in worldliness. *Iswara* (God), merciful though He is, turns a deaf ear to the wailings of such miserable creatures. However much we may resolve not to join in the world's play, we are being daily overwhelmed with new sorts of plays, and we do not know if our play will ever come to an end. Let us play out, but we must always remember that we shall have to go leaving all these behind in a short time. Never consider the game of life as lasting and thus fetter yourself. Go on playing, but keep your mind steady on the lotus feet of the constant Friend. Do not forget your very kind and fast friend of the heart, Hari, when you are in the company of your temporary playmates in the shape of daughter, son, husband etc.

All the ties of this world are for a short time only. Prior to our present birth, we appeared times out of number on this earth, each time in a new form, either as man, woman, beast or bird and in each birth we had our home, sons, daughters, husband, mother, father, &c. Where are they now? We do not seem to think of them now even for a moment. The love and affection which we now enjoy in consequence of connections formed

anew in this life, we enjoyed also in each previous life; but as in course of time we have entirely lost their memory, so shall we surely forget our present connections and enjoyments when we again leave this world. Like the play-ground of little children, the scene of our action is shifted from this place to that. Do not forget the everlasting love of Krishna, in consequence of your infatuation for hollow love of a very short duration. Krishna is the soul of souls, the playmate of all times. He is the constant companion of the foetus in the womb. Even in such a dreadful habitation He plays with the foetus which He keeps cheerful in its captivity and preserves it with food when hungry and with drink when thirsty. Now tell me if any one do, or can, love us better than He. Do therefore love the Life of all lives and consider Him your own. He is the mother, father, brother, friend and lord of all of us. To love Him is to love every soul. Do not conclude from this that I ask you to desist from being affectionate to your dear friends and relations here. Every one of them must be held dear, but you must not be infatuated. You must always remember that you will have to go leaving every thing behind. Love Radha Govinda with all your heart and be fascinated with Him. He will make you His own. With Him there is no separation and every thing

will appear new and fresh in His company. Love Him therefore.

A man has a lot of matters to think of. He cannot get a moment of rest during the twenty four hours of day and night. Would it be proper to add afresh to his crushing burden? Seeing a man in his last throes, will any one throttle him to end his miseries. We are living in a sea of anxieties, is it right to make that sea more dreadful by causing heavy storms to blow over it? Just hear me, learn to smile and to make others smile; then you will be able to pass your days happily in this world of sorrows. Already the world is devoid of joy, why then weep to increase the bitterness? Pitch dark as it is, why close your eyes to intensify the darkness? Rice is already hard of mastication, why then put your teeth on edge with acids?

It is wise to spend our short life in this world somehow, like a traveller spending his night in some inn, and prepare for the fresh journey beyond. But those that spend the night in quarrelling over trifles, are but losers,—they neither get rest, nor are refreshed, nor find strength enough to take up their journey again. Hence, never allow yourself to be bothered with thoughts of this world. It is prudent, and everyway advisable, to think constantly of the lotus-feet of Sri Krishna,

and be strong and refreshed. We have been sent into this world, each to do some particular tasks; and do them we must,—whether we think of them or not. Why then waste our invaluable time in needless anxiety?—Why not rather spend that time in chanting the Name and glory of Sri Krishna, and thus make our life a success!!!

All created beings in this world,—birds, beasts, worms, insects,—have come each to play a part on the stage of Him who is dearest to our heart; and each will pass away in time, when he has played through his part. In this theatre, one has been dressed up as king, another as subject, another as saint, some one else as an ape, some as dogs and jackals, some as drunkards, and so on. But all are being watched by Him with equal interest and each pleases Him with his performance and gets his reward,—either good or bad,—according to the part he plays; but each is getting his wages in some shape or other; that is certain. In a theatrical party there is one who prompts others, from a place of concealment. If he does so openly, all pathos will be at an end and there will be nothing but laughter and ridicule. Just so with my *Kalachand* (Sri Krishna); He ever hears us from a place of concealment, prompts us when we forget,—but never makes Himself visible, for then all charm and pathos will vanish at once. Let

Him not be called "cruel" on this account ; He is delighted beyond measure if we can act our part well, and various are the rewards that He heaps on us after the close of the performance ; This is evolution. While, those that cannot act well, He pays all the same, Himself engages a tutor to coach them up : and when they are properly trained, at His own cost, He appoints them again in some good service. Just see how kind my Lord is ! Never again call him cruel ! Suppose, somebody is upon the stage, acting the part of *Draupadi* ; she cries, with great tragic effect, for her Lord Sri Krishna ; tears are streaming down her cheeks ; the spectators are also in tears at the sight. If at that time the manager or proprietor appears on the stage, praises the actor, and pats him under the chin, will it not ruin the play altogether ? That is why the ever-merciful Lord does not always appear before us, even when He would like to do so. Do not therefore call Him "cruel" for this.

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## THE MYSTERY OF LIFE AND DEATH.

BIRTH and death are identical. Not knowing this and dreading death we die seven times daily. But viewing matters a little calmly we can realize that the same amount of merriment which we manifest in birth ought also to be displayed in death. Incarnation and dissolution are just the same, there being not the least difference between them. It is only our habit of looking at them differently that makes us so very cowardly.

Man burns in fire, fire goes out, but the pain and distress continue. Man dies, but harrowing memory remains behind. If recollection vanished with the man the legacy of pain would also have gone. Memory is the root of pain.

We are born to die. When we feel tired in our journey, we incarnate in some form or other, and rest a-while. What we generally call *life* is not life in reality ; (true) life comes to us after death, and then we proceed afresh in our journey. We leave our body, as prisoners leave their jails. When in jail, prisoners form acquaintance with their fellow-prisoners ; and when one is set free, the others miss him, but forget him in a short while and find new companions. Just so with us ; we mourn for him who passes away, but soon forget him. The really wise therefore never take



it to heart keenly ; they realise in their heart of hearts that a being is set free, that one sin, by suffering, is atoned for.

What can you ask for in this world ? And even if you ask for anything, where are you to get it ? When a man enters a service, he has to sign an agreement, and act according to it. It is arranged beforehand what sort of work an employee is to do. Just so with us ; it is all ordained beforehand what we are to do in this world, before we are sent here. When we have finished our allotted duties here, we are sent on to fresh fields of work. This is called *Life* and *Death*.

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## ACTS OF MERIT AND DEMERIT,— THEIR RESULTS.

THOSE who commit a sinful act looking upon it as a sin, may obtain Sri Krishna's forgiveness, but how can those who commit sin under the cover of the name of the Lord or religion, look for deliverance? Bury into oblivion your past actions. Do not be sorry for them. The day sinners get initiated into Sri Krishna's name, they get rid of their previous sins and begin a new life.

Seeds sown in the ground germinate and develop into trees, which, bearing fruits and flowers, make themselves happy as well as those who look at them; while others wither after sprouting. Similarly our bodies which are the products of the seeds of our past deeds yield fruits in the shape of pleasure and pain.

A word here,—do not regard yourself as a detestable sinner. Sin dreads to approach those who have taken Sri Krishna's name: when Krishna's name is only once taken, the discus of Vishnu guards him on all sides, and Krishna Himself keeps him from harm. Now say, how can sin approach? Has it no fear of its life? Entertaining such notions do not cause pain to Sri Krishna. Just imagine the dire grief a loving husband devotedly fond of his wife is plunged into, if

his wife wantonly pains him by constantly telling him that she cares not to live. Similarly, if ardent devotees of Krishna fret by imagining that they are sinners and sinners, Krishna is sorely distressed. Do not therefore behave in this fashion.

Have those who want Krishna any dread for sin or virtue? Whence could they derive sin or virtue? Virtue or sin has no place in Krishna's kingdom. Brindaban is the abode of eternal bliss where sin or virtue cannot enter. Pray that we be devoid of the right of judging between virtue and sin; and that through Krishna's grace, we may remain beyond their reach. Let those who are concerned with virtue and sin, judge of them. What have we got to do with either?

Krishna's name is dearer by far to distressed sinners than Krishna Himself. Vice and virtue can frighten so long as a man does not take refuge under the infallible weapon, *name*. For persons ever troubled with the threefold troubles of life, there is not a second safe retreat like the Lord's name. Krishna Himself could not have been able to do anything for the great sinner Ajamil, but by unconsciously uttering His name he became most holy and was saved from all sorts of fears.

Never set your hands to deeds the execution of which will make you hide your face with shame afterwards. Deeds, even the re-collection

of which gladdens the heart, are virtuous deeds indeed ; and deeds, the remembrance of which sends a thrill of horror through the frame, are sinful ones. Do such work as you can reveal to others without fear or shame.

There is no real difference between Heaven and Hell ; we see it only through error. As woe is better than weal, so is Hell more an abode of pleasure to me than Heaven. Oblivion makes Heaven, and recollection Hell ; hence Hell is the better of the two. Therefore, regardless of both, be merged in *Hari-Prema*, and you will have no fear. The drunkard is devoid of both weal and woe.

Think of two men fallen overboard into water in the midst of the ocean, but one of them with a life-buoy ever beside him. Both of them are in danger, but the difference lies in this that the one who has the life-buoy by him feels no anxiety and is swimming at ease ; for he is confident that immediately as he feels tired, the men in the boat will pick him up and he will be out of all danger. But the one who has no life-buoy by, sees nothing but the boundless sea all around him ; how can he feel at ease or be free from anxiety ? He was terror-stricken when he fell into the sea, but now blank despair comes and overwhelms him still more, even before actual death comes to him.

Now consider if there is any good in taking His shelter. Every one must suffer the consequences of his acts or *Karmas* (by which I mean the cause of the present birth); but those that will take the shelter of that Master-mariner will have nothing to be afraid of. Let them swim at ease, and some day or other they are sure to cross the ocean.

Let them once get into the boat with the help of the Mariner, and they would no longer have any fear of getting drowned. Their minds will then be at ease; that is,—they will suffer the consequences of their acts, in this birth only; but those stored up for future, shall perish; and they will feel at ease life after life. But those that seek not the shelter of that Pilot, will have nothing but the boundless sea all around them, and will incessantly whirl about, whether in joy or sorrow; but when they find no escape, despair will fill their heart. The current flows on and on, and they will find no rest even for an instant. Like the endless waves, *Karmas* (acts) too are endless. As soon as one passes away, another springs up; where one ends, another begins. Hence, one will find no end to *Karmas* (acts), if he forgets Krishna who alone can put an end to all *Karmas*. By suffering, one can atone for his past *Karmas*, but he cannot put a stop to fresh *Karmas*; just as dirt cannot be removed by dirt.



I have given you only an outline ; think over this, and fill it up. I give you the skeleton, you dress it with flesh and blood, adorn it and see how beautiful it looks. This is why the great sages have said, "The thought of Hari (the Lord) destroys all evils."

Plant a mango tree, and it will produce mangoes in time ; will you grieve that it does not bear jack-fruits ? Perhaps nobody will ever do so. Mango plants will bear mangoes, jack-fruit trees will bear jack-fruits ; and so on. Let nobody grieve for it ; if anybody do, he would be only laughed at as one off his head. It is the same with our body ; this body is sprung from the seeds of *Karma* (previous deeds) ; these will germinate and in time bear fruit, in their turn ; some of these fruits are sweet, while others extremely bitter. It is for this that one should never be overwhelmed with the joys or sorrows of this world. What will be, must be ; what I have to suffer, I must suffer ; it can never be otherwise ; what need have we therefore to waste our time in fruitless cares ? Should we not rather think of how to avoid falling again (in future) under the clutches of such stern and inviolable laws, of how to become a constant companion of Krishna in the ever delightful grove of Brindaban,—than waste our time in such fruitless cares ?



That is why I say worldly duties are under laws, and their performance must be regarded as compulsory, and no glory lies in having performed them ; do your duties ungrudgingly (in this passive way), never think the credit or discredit yours ; but ever direct your heart and soul to the lotus feet of Krishna. What will be, must be ; let there be no needless botheration about them. Do you ever fret yourself for your money, if it lies safe in a bank ? You have come into this world to suffer the consequences of your past deeds, and suffer them you must. So never have a thought for them. Rather think of how to avoid coming into this terrible world again, ever concentrate your thoughts on Krishna, the great focus for all the thoughts in this universe ; and the day shall surely come when you will find yourself beyond the reach of this worldly vortex. You will then enjoy everlasting happiness, as the darling of Krishna.

We are mere puppets ; we dance, as we are made to. Those that stand up for "self-help," "exertion," "will-force" and the like, are not in the true secret. The *Brahmavadis* (believers in *Brahma*,) say Brahma permeates all this universe, but they do not correctly realise what this permeation really means ; they have only a vague idea of it. Were this universe all of *Brahma*, how is it that we do not see everything in it transcen-

dentally bright and shining?—He himself does not find it so. That Brahma fills this universe is true in this sense :—Our Emperor is now thousands of miles away,—in England ; and we are here,—in India. But is it possible to point out anything here, great or small, where his majesty is absent,—where his hand cannot reach? Who is it that seizes us when we do wrong, even in the midst of dense woods, or barren wildernesses? It is he who has his seat in England! He is present in trees, in rocks, in walls ; in the air, in the sky, in every place ; yet, reduce this vast empire to atoms,—every part of it,—and you would not still be able to catch a glimpse of that emperor, or touch a hair of his! It is in this way that the First Cause of all this universe permeates the whole of it, yet He has no direct connection with anything in it. And it is in this way too, that he keeps this universe agoing. The same rule equally holds good in the case of a simple body,—(a universe in miniature),—and in the case of this vast universe as a whole. If any part of this body be abused or misused, various sorts of pains or diseases appear and first try to set it right ; but if in spite of their warnings, the abuse continues or goes on increasing, they destroy that limb altogether and make its owner a *captive* ; and in case he reforms, they make him an ally ; this is hell or heaven. This universe is

also governed by the same principle. Nowhere else would you find so well-regulated a government. Whoever has here been entrusted with the task of governing, is himself the governed! The task of governing me lies in my own hands;—on my own self rests the duty of rewarding or punishing me. Isn't it beautiful! There is no expenditure,—not even of a single pice (farthing),—yet how smoothly is this whole universe being governed! This is what the Geeta means when it says "*Atma's* (soul's) friend is *Atma* himself; *Atma's* foe is *Atma* himself."

Behold also,—the wrong-doer himself is the person who brings about his own capture and punishment! How funny! I commit theft and run away, true; but that act of mine leaves some such traces as openly and clearly proclaim everything in connection with that act to the king's officers, and with their help, get me arrested and punished! Similarly, it is with the help of our limbs and organs that we do all our deeds; at the time of doing these, the limbs and organs are like so many sycophants,—they approve of whatever we long for, depict truth as falsehood, and falsehood as truth,—and implicitly obey us like so many slaves; and it is they again that combine and make us enjoy or suffer, according to the merits or demerits of our acts. Just consider, how nice a government it is!

Where then is room for despotism and "self-exertion" (Pūrūshakār) in a government that so skilfully combines the functions of a king with those of a subject? Hence I say, you can never have in this world what you are not to have, however much you may ask for it. What need therefore of asking, if it is to be in vain! Leave aside therefore success or failure as things unasked for, be at ease, and go on taking the name of the Lord. To worship Hari or take His name is not amongst the pre-ordained tasks of men;—this is turning the screw in the opposite direction. This is the only means of loosening the grip of destiny. Hence I say, forget everything else, and go on taking His name; you will then be in peace and joy.

Bring not rebellion in such a well-ordered state; it would mar your own joy as well as the joy of others; this would make the guilty and the innocent suffer equally. You may ask, "Why should the innocent suffer for the fault of others?" Well, intemperance in eating (or bathing) will make me ill, and I shall be the real culprit; but how great will be the sufferings of others in the family for me!—the anxious nights—the prayer—the fasting!! But are they not all innocent, and I the only culprit?

May the Lord therefore never allow us to entertain the desire even to speak of "self-exertion" or "will-force"! Leave everything to Him, and yourself be at ease. This body has been formed according to your deeds; so there is nothing to ask for it. What is the use of giving a fly the body of an elephant? Should a person who has stolen only a pice-worth of sweetmeat be punished in the same manner as a murderer? Hence I say, these bodies are so many prison cells,—each allotted according to deeds. Why should you fret and try to escape from your allotted cell? Should you not rather surrender yourself entirely—in thoughts deeds and words—to the king and thus be at ease, and avoid all risks of being sent again in future to such prisons? This is why I say, forget everything else, take shelter in the lotus feet of Krishna, and you will have peace; no sudden pain will come upon you. Forget everything; be free from cares. Others have palaces; but if for that you pull down your own humble cottage, you will lose what you already have, and in the bargain, become the laughing stock of all, and forced to seek the shade of trees for shelter.

It is simple madness to try to be still and motionless, sitting on a thing ever swinging to and fro. Everything in this universe is ever swinging, the only point still and calm is the lotus feet of



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Krishna. Hence, if you want to be at rest, seek the shelter of that which is ever at rest. Except in that, you will find nowhere peace,—no, not in youth, or wealth, or attendants.

Those that cannot resign themselves to the current and float along it, but struggle and cling to this unreal world, thinking it a reality, have to suffer endless troubles and can reach the ocean only after a long while, or have to flounder for ever in mid-stream, clinging now to this, now to that ! This is being in heaven or hell. When they rise above the water, and find breath, they are in heaven ; and when they sink down, they are in hell. Creatures have to suffer endless miseries in this way, if they cannot resign themselves to the current and float along it.

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## REPENTANCE AND ATONEMENT.

**R**EPENTANCE is the true atonement for bad deeds done; it should however be remembered that repentance for a second time after the first is not possible; the action then gets into a habit and hence it is necessary to give up for ever the deed along with the repentance.

Forget all your past actions, and be careful for the future. Purify your heart with the fire of repentance; gracious Krishna will surely then cast His merciful look on you.

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## TRUE RENUNCIATION.

**M**ONOTONY in any matter is not desirable. An annual examination of a student who has read all the year round, is the best test of his improvement or otherwise. To renunciate the object of enjoyment, having it by you, is 'real renunciation.' Renunciation in thought is incomplete and erroneous.

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## THE STATE OF A SANYASI OR THE TRULY LIBERATED MAN.

TO Sri Krishna all things are alike. Consider the universe your own. It is Sri Krishna's and as Sri Krishna is dear to you, things belonging to Him should necessarily be also dear to you. Do not be attracted to the earth for its own sake, like it as belonging to Sri Krishna, then malice or hatred will have no place in your heart. When you have realized that a thing belongs to another you will never consider it your own. When cowboys congregate in pastures with their herds, each call the particular herd in his care as his own : one says "bring *my* cow back" "*my* cow has fallen ill" "*my* cow has given a calf," but he feels no pleasure or pain in all this as he is conscious that the cows in his herd are not actually his, although he calls them his own for the time being. Similarly, when one realizes in his heart that every object belongs to Sri Krishna, he will have no attraction for any thing, although he may call every thing his own. This is *Sanyash* or perfect control of the self. Thoughts of this kind work out liberation, and the thinker is a liberated man.

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## THE NATURE OF WEALTH AND RICHES.

TO hoard up treasures, or provide wife with jewels and ornaments, or to satisfy epicurean desires, is not the true use of money. Bear in mind that the true use of money lies in ameliorating the condition of the poor, feeding the starving, clothing the naked, and the like. Even the king of kings will have to pass away from this world in the same state as a beggar. Nobody brings anything with him while coming into this world, nor can anybody take away anything with him while departing from here. The only thing that he may bring in or take away with him is his deeds, good and evil. Hence I say, it is wiser to store up good deeds with your money, than to hoard up riches; for when you pass away, these good deeds will accompany you.

Whoever comes to this world, comes with empty hands; and with empty hands he passes away. Nothing of this world goes with him; the only thing that accompanies him is virtue; and to relieve the sufferings of the poor is the highest trait of virtue.

It is for the purpose of testing him that our Father on high makes a person His steward, and entrusts him with the task of looking after his brothers and sisters. If the steward fails to do his

duty, our Father makes him in turn dependent on the charity of others, and bestows the stewardship on some other competent person. Hence I pray you not to forget the duty of showing kindness to all creatures; for then, life after life, you may become His stewards and distribute food and raiment to your heart's content.

Better remain in service, if you have no high aim or prospect. This leaves much of your time to yourself. The case is of course different if you have a strong desire for riches. Everything in this world keeps touch with the mind; and our senses are directed to particular subjects according to the powers of the mind. There is no act in this world that covetousness cannot lead a man to. The less covetous a man is, the nearer is he to the Lord. Money is one of the toughest chains that tie us to this world. It is extremely difficult to break this chain,—though not impossible.

Remain contented with a small fortune. There is no difference between one pice, hoarded up, and a pot of venom. Indeed, venom is preferable to hoarded riches. The venom poisons the system, stupifies us, and kills us on the spot. Hoarded wealth too poisons the system and stupifies us, but does not kill us on the spot;—it only causes the most excruciating pain, life after life. Hence I say, try not to accumulate wealth. If it comes



in plenty, keep it not with you. Give it away to wife, children, parents, or whoever else in the family may want it; if you be in a position to give it away to outsiders, so much the better. The joys or sorrows that you have come to experience in this world will come upon you without any thought or exertion on your part, no matter whether you be rich or poor; why then needlessly bother yourself with thoughts of wealth? The *shastras* (Scriptures) speak of riches as "corrupt wine." To be "wine" is in itself bad enough, but it is "corrupt" over and above! Do not trouble yourself therefore to keep this thing piled up, pice upon pice. Persons with small income are rather happy; for they take hearty meals and sleep refreshing sleeps, banishing all cares and anxieties from their hearts.

It is delightful indeed to play the capitalist with other people's money. Nothing of what you call your own in this world have you brought with you, nor will you take any part thereof with you when you depart, for all these are another's; why then so much hesitation in spending? Why so much anxiety when the money is being supplied by another? You just secure popularity and good name for yourself free. The man who treats his subordinates well is just as much an "officer," and gets as much pay as the man, of

like position, who rides roughshod over the feelings of those under him. But just say which of these two is the gainer in the long run? The former has to spend nothing but civil words, has to use but other people's money in trying to grant increment to other's pay, has his own pocket touched not in the least, yet he wins the hearts of all: so, having come to this world, why not distribute another's money and so acquire name and popularity free of charge! The money will remain His whose it is, nobody will be able to take it away; why then needlessly flounder in the error of thinking it your own? When once the eyes are closed (in eternal sleep), there is no knowing where I shall pass away or where those I call my own will be left behind. This fun has been going on ever since the creation; but nobody cares to take a peep behind the scene, and therefore nobody notices this real fun; you just go on doing your duty, with this money of others. It is from Krishna that we have got the flowers and leaves to worship Him, and it is at His feet that we should offer these back. We should be gainers and not losers if we act so. Everything in this universe belongs to that One; why therefore hesitate or feel any scruples? His store is inexhaustible; give away as much as you can.

Money is in vain, if it fails to relieve the distress of the poor. The right use of money does not consist solely in maintaining wife, children, and others of the family whom we look upon as our own; realise this in your heart, and follow this principle in secret; continue in this path, and in time you will find the most gallant Krishna become your own!

Blood, when in proper circulation, nourishes the body; but if stagnant, it destroys the tissues around. Money in like way softens and purifies the heart, if in circulation; but, if hoarded up, it hardens and corrupts the heart. Earn money with this truth in mind, and it will better you, both mind and body.

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## THE DYNAMIC FORCE OF THOUGHT.

DO not ponder much upon any subject. If you fear to do a particular thing, be afraid also to think of it. Do not try to conceal what you have actually done. You ought to keep at a distance from deeds the recollection of which pains the mind: and deeds which cannot be revealed, must be avoided.

Try to shake evil thoughts completely off your mind. Evil thoughts are more mighty than evil deeds and therefore *Raj-yoga* is more praise-worthy than *Hata-yoga*. One is thought, the other is deed. Thought is so powerful that it can create non-existent things, can show invisible things and can catch that which cannot be caught. Hence you should polish your thoughts well. Thoughts well polished, their light, as of lightning, will flash ablaze even in a deep dark room; then there remains nothing unknown, and every thing shall be clear and visible to you as if in a mirror.

Never think of doing harm to others. It is better to harm in actual deed than to think of doing it. Force of thought is indeed very potent. Thoughts are so very powerful that with them even the unthinkable can be caught. The power and motion of thought are ever indestructible. No one can rest at ease after making such a

powerful agent his enemy. Nothing remains unattainable to him who makes it his ally. When by constant meditation the heart is purified, the all benevolent Krishna will find for ever a habitation there. He will come even when not called for, and will not leave even when asked to go.

Evil thoughts are more harmful than evil deeds. Pass your time therefore in constant good thoughts.

If any desire be very strong, it will, and must, be soon gratified ; it cannot but be so, for this is a law of Nature ; and it is for this that the scriptures represent our desires to be so potent, and for this too, our body is said to be a case formed of desires (*Basanamaya Kosha*). It is the desires that give form to this body, and the joys and sufferings springing therefrom.

Anxiety is the main thing that ruins this body. But while worldly thoughts undermine the system,—thoughts of Krishna cheer up the heart, body and soul. Both are thoughts indeed, but they possess different virtues ; the one is just the reverse of the other ; the same thing, according to the object it attaches itself to, bears different fruits. So, if you want happiness, should you not be constantly taken up with thoughts of Krishna ? The thought of Nityananda is the source of constant joy, and it is a mystery therefore why



erring creatures like us do not think of Nitay's feet.

Be taken up with constant good thoughts. Bear in mind that thought is a million times more potent than deeds. So you should take the help of thought if you want to catch Him who is *Not-to-be-caught*. Evil deeds cannot do so much harm to this world as evil thoughts. Good thoughts should ever have, as its companion, good service to others. These two form a good pair. Let your thoughts be always bright and cheering, for thoughts exert greater influence than deeds. Thoughts are the soap to cleanse the heart with. The purer the soap, the purer will be the heart.

Be ever pure in your talk. Allow of no sinful talk or thought, even in jest. For lo! the heart is the temple where Hari stays; make not this dirty in any way, thus causing pain to the Lord.

Be evil rather in deeds than in thoughts. Thought is more potent than deeds; hence I say ever adorn your thoughts with grace and beauty, so that whosoever happens to divine them may be delighted. This is the first step in worshipping Krishna. Always try to keep your thoughts pure.

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### THE THREE STAGES OF MAN'S PROGRESS,—PHYSICAL AND SPIRITUAL,

IT is discernible in the Lords' creation that the first stage is obscure, the intermediate or central is one of energy and action, and the third or last of excellence. If in their transit from the obscure to the excellent stage men do not progress steadily they will necessarily find themselves out of sort. That portion of life from infancy till the approach of youth does not count for much, and may be altogether left out of consideration. With the commencement of youth man enters the first or obscure state and does many things without much consequence. Then he attains the mature state, one of energy, which is intermediate between the obscure and the excellent states and gradually passes on to senility when it is desirable that he should attain the state of excellence. The same law is also apparent in the practice of austerities. The initial or first period is occupied with the worship of Sakti or Force; the second or central one, with that of Siva, Sun &c.; and passing on to the final state, the Saint becomes a Vaishnava or adorer of Vishnu. We are now past the age of staying further under the protection of our mother (Force), and it is time that we should seek the shelter of the Lord of the universe, Sri Krishna.

Now that you have come to Sri Brindaban in consequence of your accumulated righteousness and merits, thoroughly purify yourself of unholy surroundings, and commence to take the sweet name of Sri Krishna; and you will perceive that you have got a new and happy life for ever. There is hardly time now to pollute both body and mind by eating meat which is good for people passing through the obscure stage and by killing animals for ostensibly religious purposes. It is time now to sustain life with simple and clean food, and to engage in taking Sri Krishna's name.

If you ask you are a Sakta (devotee of force or energy) by heritage, how can you take to a new path? In answer I will cite the instances of Pralhadh, Udhaba, and Bidura. So long as they are ignorant and little children, girls prefer to remain with their mothers; after that, they cannot bear to be separated from their husband for an instant. Krishna is the sole Lord of the universe. Like a faithful wife be happy by obtaining the protection of that Lord in thoughts, deeds, and words.

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## COMPANY—GOOD AND EVIL.

HE should be regarded as true friend, whose presence stimulates conversation concerning Sri Krishna ; but those who try to add to, and tighten, the countless worldly bondages, are not even worthy of the title of friend.

Men have often to commit, though against their will, wrongs, if they get into evil company ; hence you shall have to shun such company once for all. Ever seek for good company ; nothing is denied or unattainable to the will, so I urge, attain or not, always desire for good company ; and you shall see that Krishna, whose will be ever done, shall gratify your desire. You shall then be *Kaiser* in a moment and shall be for ever gratified. Know it for true that the gain which is dear even in Sri Krishna's company, is very cheap in the company of *Sadhus*. It is Krishna who has bestowed this honour upon them. The *Sadhus* have resigned every thing to the feet of Krishna, and hence it is that also Krishna has enhanced their honour to this extent. So I say make the association and the tending of *Sadhus* the principal aim of your life.

Resolve to avoid the company of the utterly worldly, and seek that of the devotees with all the eagerness you can command.

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Ever stay alone if you cannot find a companion after your heart.

Give worldly love to 'friends of the world,' but cherish heart-felt love for 'friends after the heart.' Those who have tasted the affection of the 'Lord of the Soul,' and rejoice to hear of Him, are 'real friends;' and those who merely sympathise with you in your worldly pleasure and pain are 'worldly friends.' So take care not to give one's dues to another, for none will then be happy.

The company of the evil should never be thought of, and evil resorts and evil companions should be scrupulously avoided even when pressed by those you love most.

Try to avoid evil talks and evil companions, keep company with those whose presence stimulates conversation concerning Sri Krishna.

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## PHYSICAL BODY AND ITS RELATION TO FOOD.

NOURISHMENT of the body depends upon food. Good and wholesome food is therefore bound to give a healthy tone to the system. Things made up of earth will always remain as earth. Those made of gold will always remain as gold. Earth can never be converted into gold, nor gold into earth. Just in the same way unclean and unwholesome food will impart an unhealthy character to the body.

The first and principal step to keep the physique perfect is to live like a religious student. Force or sperm is life. It is the chief factor in the preservation of the body. Conservation of this life-force is the first duty of a religious student or ascetic. Bear this in mind.

A good constitution is the principal factor in the attainment of a cherished-for object. Great pleasure is derived from meditation when the body is healthy, but this is impossible with an unhealthy body. For this reason sages tried to keep their bodies healthy for a long time by practising deep concentration, in order that they might prolong their efforts to attain that desired object. They also studied *Hata* and *Raja yoga* to this end. Thus the body is the root of all achievements. Bestow special attention on your health. Be

always moderate in diet and careful in enjoyments. Take wholesome food and scrupulously avoid bad and stimulating articles. Milk, ghee etc., are food for Gods; keep a special look out for such food. Free use of vegetables and fruits imparts a healthy tone to the body, and makes it proof against disease. Bear this in mind.

The devas (gods) are all partial to any one of the three *gunas* (attributes, forms of Prakriti, namely, Swattwa, Raja and Tama), some have to be propitiated with the help of the Swattwa, some with the Raja and some with the Tama guna. The union and disunion of the *gunas* produce the physical body; therefore, if one works with a view to the accomplishment of an object according to the *guna* preponderating in his constitution, he is sure to attain success quickly. The physical body again depends on the food taken, therefore the body partakes of the quality inherent therein. Hence at the very outset the body should be regarded as the fundamental basis of all exertions towards the attainment of an object, and it is necessary to be very particular about diet. Please note why during the course of illness and convalescence competent physicians prescribe low diet for patients; such diet keeps the body healthy and generates the *Swattwa guna* (excellent property) and it is not perhaps too much to say that that *guna*

is the only expedient for preserving the body. For this reason our Sashttras call Vishnu, in whom Swattwa guna preponderates largely, the Preserver. Opposed to this guna is *Tama Guna*, the cause of destruction, and for this reason, Siva, the very incarnation of Tama guna is called the Lord of destroyers. For this I say that in order to keep the body free from disease it is particularly necessary to have only good food; all impure or *Tamasik* food should be avoided without the least hesitation. Fruits, roots and vegetables constitute the *Swattwik* diet. Meat, fish, intoxicants, onion, garlies, &c. are counted amongst Tamasik food. If you want to keep your body in a healthy condition try first to regulate your diet. Take milk and ghee in ample quantities. Avoid meat and fish diet altogether, even the very desire for them. Amongst fruits, Bael is the best of Swattwik fruits. For this reason, the God possessing the largest preponderance of Tama guna has made the foot of the Bael tree his only resort. Because the leaves, the bark, the flowers and the fruits of the Bael tree have each the power of destroying Tama guna. Siva is fond of them all. Whenever you get a Bael fruit, eat it. If you cannot procure the fruit, use the juice of the leaves. When by this means your body fully partakes of the Swattwa guna, your mind will cease to be troubled with bad

thoughts; then you will, with the aid of the sweet name of Krishna, be able to make your present and future lives a grand success.

Fish, meat and wines regarded as most delicious food and drink during youth, should now be avoided as poison; else health will be seriously impaired. Fruits, roots and vegetables should now be the chief articles of food. Good diet will render the body healthy, and a healthy body will make the mind healthy; and with a sound mind you will be able to take Krishna's name with great effect.

Have no anxiety for your body. Keep your soul strong and fresh with spiritual food, and this body will of itself keep in good health. Perhaps, you have heard that *yogis*, while in trance, could do without food but at the same time preserve their health, for hundreds and thousands of years? Try therefore, in particular, what tends to better your soul. The body will, of itself, look after its health. If the mind be cleared of thoughts of envy, mischief, oppression, and other evil thoughts, it regains its vigour and becomes able to do its duty at full speed; up then sprouts from the seed of Name, the plant of *Bhakti* or Devotion;—the creeper grows and grows, till at length it twines round the *Kalpa*-tree of Krishna, and yields the exceedingly charming fruit of *Prema* or Love.

Worldly cares cannot approach as far as the sound of the Name is heard, not to speak of ills of the flesh; to one absorbed in Krishna's Name mere bodily illness dare not come. No disease can approach one, who bows before the Tulsi plant, rubs over his body a bit of earth underneath it, every morning and evening, and pours water at its root every day after bath. No sooner does one forget His Name, than *Máyá* (illusion) overtakes him, and her followers come with all sorts of maladies and oppress the slave of *Máyá* in infinite ways. There is no *Máyá* where there is Krishna's Name; so, not even the shadow of misery can appear there."

All austerities and devotion depend on health. What can be more regrettable than to neglect and ruin such a priceless treasure? Rather look after it the more carefully. Take great pains to repair the breeches that the floods have made in the rainy season, and restore it to its former efficient state.

Don't be anxious about the body. Whether it is sound or not, one day it will pass away. Even with the aid of nectar the immortals have not been able to escape the hands of physical ailments. Diseases are inherent to the body. Why fear then? Offer Krishna's body to him. Let him do what He chooses. Do not take such food as



will excite the *tama* and *raja* gunas. This does not mean that you should take no food whatever of this world. You may freely take sweets and other things if you like; but eating voraciously is objectionable, eating very sparingly is equally objectionable. Try to confine your food, drink and amusements within proper bounds. Do not let them go beyond them. Keeping them within bounds, you will get good results.

It is wise to be contented with whatever sort of room you have got in the inn (world) and to rest yourself. Recover from the effects of your journey. This room (body) is not meant for your permanent abode; to-morrow you will have to leave it, and put up in a new one. Take care therefore that the night does not pass away while you are fitting up your room; else you would not be able to march the next day, and as a late arrival, you may find yourself compelled to put up in a room even worse than this. It is prudent therefore to take rest and be refreshed while there is still time. My mission in this world is not to fit up my abode, but to take the Name of *Hari*. Why not therefore take the Name of Hari and fulfil my mission in this world, regardless of the sort of room I may have. How can there be a strong liking for a rented house? If the owner does not repair it, we shall just shift to some

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other house. Therefore do I ask, is it not utterly irrelevant and sheer waste of time to talk of this body and discuss its beauties and blemishes, seeing that we shall not have to live in this body for ever, but as it is of this earth, we shall have to leave it behind in this earth???

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**KALI, KRISHNA, SHIVA,—ALL ONE AND  
THE SAME.**

**W**HATEVER be your own special cult, while taking Name, take the Name of Radha Krishna,—sweet as honey. Know that all are one and the same;—the difference lies in the name only. Doubt it not.

It is nowhere stated that on receiving the affections of her husband, the wife is bound to lose all memory of her parents. It is said, however, that it is not necessary for her then to continue living under the protection of her parents. The wife who has failed to realize this, fails also to be the beloved darling of her husband. If after marriage a strong leaning is exhibited by a girl for her parents, people think ill of her, and her husband gets annoyed. She must regard her parents as her own, and her husband as her supreme shelter. The shastras say:—

“Adore all deities but have little else to do with them.

“Pray to each to inspire you with devotional emotion for Sri Krishna.”

All the ladies of Braja prayed hard to goddess Kattayani (Durga) and the universal mother was gratified, and granted their prayer to have Sri Krishna as their Lord. It is not at all necessary

that a married girl should regard her parents as enemies. Those who do so are reckoned as heretics, no course is open to them. When a girl gets married, does any change come over her? Her complexion, beauty, features and name undergo no alteration; the only change brought about is in something not tangible, namely, heart, mind and spirit. After marriage a girl does not acquire two additional hands or an extra eye. In regard to religious belief also, everything will remain just as it was, only the intangible and inexplicable something, called "*gotra*," will undergo a change in name only. In reality the change is in the bent of the mind, and spirit alone. Retain your present practice and form of worship entire, but your heart must long for the supreme Lord. You will then not only enjoy the regard of your mother and father (Kali and Siva) but secure the affection of the Lord. Only devoted wives are able to realize the pleasures of such affection, and they alone can feel them. For others they are altogether sealed. Those who have never enjoyed the affection of a husband, are at times seen to ridicule those who have. These latter, however, turn a deaf ear to their words of reproach. A faithful and loving wife alone can know her own pleasures. Dewan Ram Kishen has therefore said, "Ram Kristo says—why should he whose eyes are drowsy under

the influence of nectar imbibed from Kali's name hear words uttered in derision?" The loving do not mind what others say. They remain absorbed in their own happiness. Thus, you will not have to change anything except the impulse of your mind. You will have to commune with yourself and not with others. Do not reveal your cult to undesirable snarlers. I have heard in a song "love requires that the lover should not even cast a glance on any one besides his own; as otherwise love cannot last." This means that one must not open his heart to one of a different persuasion as, by doing so, he runs the risk of losing both.

The Lord is ever one and the same;—no matter whether you call him *Purusha* (male), *Prakriti* (female), or *Kliba* (a hermaphrodite). Do what appeals to and melts your heart; the Goldsmith will see that it is then cast into moulds that he likes best. Follow the path at present that brings peace to your mind. Know for certain that what the Gita says, "The way one comes to me etc," is a great truth. There is no need therefore to regard separately, for this would bring odious comparison. That is why the shastras say "Everybody's feelings are good to him, in whatever light he may look upon me; difference arises when you stand apart and try to weigh them." Think over this within yourself, and see where it leads to. Do



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not try to take your soul away from what it has plunged into, let it float along with the current, and it will ultimately be carried ashore, for all streams have banks. Whatever stream you resort to, you will be carried to the ocean. Therefore do I say, banish all anxiety from your mind, and be borne along with the current. Those that cannot do so, but look upon this false world as true and cling to it, suffer much trouble and take a very long time in reaching that ocean.

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## THE DIFFERENCE BETWEEN RECITATION OF NAME AND OTHER CULTS.

THERE is not the least doubt that, depending on His Name, fettered creatures will be liberated, and will surely get Him, whose Name they have been taking. As there is danger of the foot slipping at every step in the practice of *Yoga* (concentration) and austerities, the result is uncertain; but there is not the slightest risk in taking shelter under His Name. Lord Sri Gouranga who is full of *Prema* is in the eyes of individuals the highest incarnation, as he has shown them this infallible path. There is a distinction of nationalities in other path. How vast is the difference between the Hindus, Mahomedans, Christians and others in the path of *Yoga*; while, in the path of Name, unity and equality reign everywhere. The Hindus, Mahomedans, Christians and others are all chanting the Name of that All-Merciful Lord in their own languages, and in their respective national rosaries. Hence do I say, that there is no other eternal, sacred, and universally approved path than this. So, remain absorbed in His Name with your heart's delight, being oblivious of everything else. You might thereby keep yourself and those of your own in happiness. Hold.

fast and have full faith, and you are sure to be above all cares. Another superiority of Name is that in practising austerities many supernatural powers come in, by which individuals are infatuated, and being oblivious of their own selves and of the Life of lives, become intoxicated with pride. But there is no risk in Name, where, in the acquisition of power, *Prema* develops and renders individuals humble and quiet. The result of austerities is something supernatural, while that of Name is *Prema*, and herein you will find the difference between the two. Do not discuss about it with others; if you would discuss at all, do it in your own heart or with those that are dear to your heart, and you will know every thing. As its subtle movement is not perceived by all if you talk of it with anybody and everybody, you would get sorrow for delight, hatred in place of Love or *Prema*, and doubt and disbelief instead of belief; and in a moment you would lose the treasure you have earned after a long and hard struggle. So, until you attain strength enough, go on quietly and alone; there is no fear after that. Like the spawn of the fish, nourish it at first in shallow and steady water, and then put it in the boisterous sea, full of mischievous animals, and it will move there fearlessly and grow day after day; but, if at the outset

you put it into the sea, it will be swallowed up by insignificant animals, and then there will be no chance left of getting it back again. So, you have to be very careful at first.

Do not overwork yourself in trying for success in *Pranayam* and the like; for, if properly and regularly performed, it would only add to your troubles.

Just as you can never catch a fish if you put aside the nets on the shore and lie immersed in water, even day and night, so you can never reach Krishna if you do not believe in His Name, however much you may try in *Yogas* and austerities. Make His Name your anchor, and some day or other, you are sure to reach Him whose name it is; there is not the least doubt about it. You can easily hunt out a thing if you know its name; otherwise you may not find it even if it be under your very nose. It was to point out this simple way to fallen creatures that Krishna,—the "Treasure of Goluk,"—came to Nadia in the guise of a beggar, and, with tears in his eyes, cried out to all creatures "Take the Name, do take the Name; for, from Name will come *Prema* (Love), and once you get *Prema*, the *Hari* of *Prema* will be yours." Hence I say, take the shelter of Name, and make the feet of *Nitai* your all in all. Your life will then be a success.

There may be other ways, but none so straight and simple; and this makes *Kali Yuga* or the Dark Age the best of the four *Yugas* (Ages).

If a particular kind of disease be prevalent in some country, its specific remedy is also to be found in that country; if you search for it in other places you may get it, but you will not find it so suitable in every way. Similarly, it is in *Kali Yuga* that you get this infallible remedy, for this is the *Yuga* in which the fear of evil spirits and influences is the greatest. Remedies meant for other *Yugas* are not so effective now. That is why the *Shastras* repeat thrice, and that so emphatically, that "there is no other way," and thus warn all creatures of this *Kali Yuga*. Hence I say that in this *Kali Yuga* you will gain, and that with the greatest ease, simply through the Name, far more than what may be gained after much trouble and hardship through the ways of austerity sacrifice, and the like. Doubt it not. Whenever the Lord comes, he comes to guard and protect religion, He never comes to destroy it. Why was it that he incarnated as Gaur, and established the superiority of "Chanting the Name" by defeating in public discussion Sarbavouma, the greatest scholar in the *Vedantas*, and Prakashananda of Benares, the great Master of the Vedas,—even in the presence of their assembled



disciples? This was to teach that when evil spirits abound in great numbers, the right name or *Mantra* should be taken to drive them away. Hence I say, go on taking the Name, and hesitate not. The Name of Krishna is for all from the highest to the lowest, even for *Chandals*; so it cannot be improper, or outside the Vedas. It is the Vedas that say that for every *Yuga* (Cycle) there is a particular Name; and the Name of Krishna for this *Kali Yuga* is also from those Vedas. The Lord chanted the name with all; but with those within the circle, he enjoyed its sweetness in secret.

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## WHY THE LORD'S NAME IS GREATER THAN THE LORD HIMSELF.

HE Himself and His name are one and the same, the latter being sweeter still. As the very name of a delicious thing brings to mind only its deliciousness, passing over such portions thereof as are not sweet; so Sri Krishna's name, leaving aside the numerous incidental difficulties, presents before the mind only the joy attending it. When we talk of a lily, only its beautiful colour, its delicate shape, its delightful fragrance, and anything beautiful pertaining to it, are pictured before the mind: the thorny stem and the difficulties of obtaining a lily being altogether forgotten. But when we actually see a lily, its prickly stem, the process of its gradual decay, the disfigurement caused by removal from its place, and other unpleasant circumstances, vividly come before the mind's eye, and we do not realize in full measure the joy which the word 'lily' affords us. Mango affords us another instance. There is a great difference between the word 'mango' and the fruit itself. When we talk of 'mango,' the very name of the fruit reminds us simply of its exquisite sweetness, but when we actually hold a mango in our hands, first a doubt arises in the mind whether it is sweet or not, then we think of its bitter skin

and hard stone; but the mere name of the fruit is devoid of all these unpleasant considerations ; it does not conjure up the skin and the stone, but simply presents before our mind its delicate flavour and sweetness. Such exactly is the difference between Sri Krishna and His Name. In the name there is only unalloyed sweetness. In Sri Krishna Himself there are qualities which inspire awe or even dread; that is why His Name is so much sweeter than Sri Krishna Himself. Another reason why His Name is preferable is because 'Name' is the only treasure by which He can be bought. Money is considered more valuable than any article purchased by it, for, with money such article can be bought at pleasure. Similarly, if the treasure of 'Name' be gradually stored up, it can be employed for buying Sri Krishna Himself when there is a great longing for Him. That is why 'Name' appears to me the best of, and superior to, all.

There is no second great resource or expedient other than name. There is no difference between Krishna and His name. To the sinner, Krishna's name is far more dear than Krishna Himself; for Krishna never approaches the sinner, but the latter is at liberty to take His Name, and taking His Name he can reach Him. We must therefore regard His Name as an object of greater

endearment to us than He Himself. With Krishna Himself it becomes necessary to discriminate between good and bad, and the question of propriety of place and condition crops up, but in regard to Name no such consideration arises.

There may not be much harm in forgetting Krishna; but pray, do not forget His Name. Taking Name you have *Prema*, and *Prema* will bring Krishna unto you. Compared to *Prema*, even Krishna-hood is nothing, not to speak of all other objects. The value of Liberation (*mukti*) is insignificant in this kingdom (of *Prema*); it has no buyer and has become shop-soiled here.

The only means of getting Krishna is His Name. Just see; if you think of a person you do not know, but you know his name only,—some person who knows him or is “one of his own” may in time give you every information about him and take you to him or put you on the track to get at him. Similarly, if anybody wants to get hold of Krishna who is so apt to evade everybody’s grasp, let him constantly think of and take His Name; and then the *Mahatmas* or *Braja Devis* that know Krishna will some day or other disclose to him the secret of getting at Krishna.

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## WHAT TO ASK OF THE LORD.

YOU may ask anything of the Lord, but never ask for anything *in exchange*. "I am chanting your name, so grant my prayer"; never ask for anything in this way, for yourself; but if ever you have to ask in this way, ask for others. "O Lord, take away the sufferings of that distressed soul, in exchange for either some added sufferings on my own self, or for some worthy act that I may have done!" Praying in this way is not bargaining.

Merciful Krishna! teach me to love and let me be happy by loving. What else shall I pray for? You have given and are still giving me every thing I require. Would that I may not fall into error by asking for things you give me unsolicited. I do not know what priceless gems you have. I apprehend very much that instead of selecting the most precious of all gems I may bring only a piece of glass from you. I submit that I shall not ask for anything from you, but you will spontaneously offer me the best of gems. I have ever been longing for your kindness. Because I do not know how to ask for, do not conclude that I have no wants. Understanding my wants yourself kindly supply them.



After asking for one or two mundane objects from him, we ought to believe that we would get everything that we would beg of him. It is only to get confidence that you should ask one or two things from him ; but after that, do not ask for any more objects of the earth. Do not ask anything save love and devotion (*Prem* and *Vakti*) from him. As you proceed to ask love from him you have to face some reverses at first ; if you recede, you are nowhere ; advance, and the laurel is yours. As a babe is duped by being given the moon in the sky, so will He offer you what are mere toys, when you ask *Prema* from him ; but do not be deceived.

It is through error that people approach to trouble Him with prayers to give them this and that. Alas! we do not know what to beg of Him. We do not know what invaluable gems are stored up in His treasury, so we come back from Him with mere toys in our hands. What can be more ridiculous than this? Being unable to comprehend, we are only duped by begging of the Lord of the Universe mere transient earthly pleasures. When we are quite in the dark about the gems of that unknown and unfathomable treasury, it is meet that we should pray unto Him to give up the best of the lot. Then, we are sure to get '*Prema*,' for this is the most invaluable of

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all His gems, and He prizes it above all. Let him not, who wants *Kṛṣṇa-Prema*, beg anything of Him.

Always keep Him in mind; and to Him lay bare the troubles of your heart. He alone hears words of sorrow and He hears everybody. Another word:—He being constantly with you will hear you whenever you will tell him. Words uttered mentally are heard by Him, He has a special liking for such inarticulate words. He may or may not hear words uttered loudly, but prayers mentally offered to Him never go in vain. Make your sorrows, griefs and hopes of the heart known to Him, and see whether He hears you or not; You will then understand whether He is not more friendly to you than your most intimate connections. He is uncommonly merciful. He cannot bear the sight of tears of sorrow. If He happens to see anyone weep He quickly removes the cause of his pains, without his knowing it. If you will lay bare your heart to Him unreservedly with all that is good or bad therein, He will in turn pour into your ear words relating to His unthinkable, ever unknown, unsurpassingly wonderful and soul-stirring *līlas* (plays) and you will feel blessed.

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## THE DIFFERENCE BETWEEN SEEKERS OF LIBERATION AND OF SERVICE UNDER KRISHNA.

THE tie of affection is a very strong tie indeed, —more difficult to break than iron chains. Even beasts flounder in this current; this is the thing called *Daibi Mâyá*. When this current runs towards the Lord, can a soul remain in this world any longer? He goes away to the centre of attraction; and finds rest. This is the best solution of Liberation. Those that swim, with full knowledge of the centre of attraction, remain on the alert when they approach the centre, and avoid a collision; these are the clever devotees who can keep up their separate existence even when near the centre, and forgetting all their troubles and miseries, can join in the sports of that *Ever-playful*. But those that float along the current knowing Him to be *Brahma* without form or features, do not know His real place and are therefore, in the collision, wrecked to atoms; this is Liberation or Annihilation (*Nirvan*). That such may not be our state is our only prayer to that Ever-merciful One. May His soft and graceful form ever remain vivid in our mind, and may we remain separate and contribute to His sports!

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## KRISHNA AND GURU (Preceptor) —ONE AND THE SAME.

KRISHNA may be made to manifest Himself even in a piece of stone, if it be regarded as one's *Guru* (Holy preceptor). Ekalabya formed an earthen form of his Guru (Drona), and attained the foremost rank. Men have every desire of theirs satisfied, in all the ages, through worshipping statues of stone. Does it therefore stand to reason that a living Guru, with all his limbs and senses, can do no good? The husband may be a lame and blind leper, but does it stand in the way of his wife's being recognised as a chaste and loving one? and may not that woman be the rock of salvation to others in this world? Have you not read in the *Mahabharat* of that chaste and loving wife who brought together all the gods, made them restore her husband, a leper, to life again, and thus left an immortal name in this world? The Guru that gives you the *Mantra* is just the same.

The husband is always an object of adoration to the wife, no matter what sort of person he really is. So also is *Guru* the god-incarnate. The different forms in which Krishna manifests Himself and bestows His grace, are all but different forms of the one *Rasamaya*. Never therefore

fall into an error and show disrespect to Krishna. It is only to test us that He appears before us at times in ugly forms; Heaven grant that we may not lose this treasure through error or negligence! Once lost, this treasure can never be recovered! We shall have then to start again from the very beginning. Let me warn you therefore again and again not to be misled after having gained this precious existence and the great Name over and above. Be not led astray by the allurements of the recruiting officer, and lose your very life.

A chaste and loving wife, devoutly loved by her husband, does not talk of him to anybody. Be ye also like her. Your husband may not seem so beautiful to others as to you. If therefore anybody speak ill of him to your face you will have to suffer the pangs of hell. Hence do I say jump not into this fire,—heed not what others say,—hold no conversation with outsiders about him. Pour all your heart and soul to the feet of your *Guru*, and yourself remain immersed in joy; and at times, when you feel so inclined, sink to the bottom and secretly gather the treasures there. Think not that these are words vain and meaningless. Proceed in all your acts with the thoughts and knowledge that your *Guru* is near by. Have the greatest reverence for him. His



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form is the same as Krishna's ; know that there is no difference between these two. Take heed that, after having wasted the whole day, you may not have to repent bitterly in the evening for having forgotten the main thing. Know that all the *gurus* are but different forms of that one Krishna. You may ask why these forms are wanting in His power and grace. Well, when a devotee wants to attain to his object of worship by the process of *Shabashan*,—i. e. proceeds to the cremation ground all alone in a dark night, uses a corpse as his seat, and there in the midst of all horrors concentrates his thoughts on his subject of devotion,—he sees many frightful forms and shapes before he finds what he seeks for ; but, if successful, he realises that all those forms were of His he worshipped. Similarly, before you attain to Krishna, you must first show due reverence to these *gurus* as so many different forms of His ; otherwise, like that devotee, you run the risk of sudden destruction, and barring for ever your way to success. In the *Bhagbat*, Krishna Himself says,—“All the preceptors are but different forms of mine ; doubt it not.”

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## THE MYSTERY OF MANTRA.

THE Name of "Krishna" is greater than *Pranaba* (the mystic sound of *a-u-m*). There is no need of using the *Pranaba* before and after the Name. *Pranaba* is the mystic symbol of the Vedas, but the name "Krishna" is beyond the Vedas. Let me tell you but this only, that were it necessary He would have used the *Pranaba* with the Name, when He manifested Himself in this world as *Gaur* and preached the Name to all. The *Pranaba* loses its force from the lips of a *Sudra* (a person of inferior caste), but the Name of "Krishna" sanctifies even a *Chandal*,—a person of the lowest caste.

Would you like to know the true meaning of *Mantra* (sacred formula)? Well, then, suppose I have a darling in a certain place; whenever I pass that way and wish to see her, I make a particular sound like a password;—it is the signal arranged between ourselves only. This sound, though meaningless to others, brings a paradise to my beloved one. So also is *Mantra*; it is nothing but a signal to call my beloved unto me. Its true significance is known to me and to her only. If I call aloud her name publicly others will come to know of it; that is why I use a symbol. None but my beloved understands

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it: this mystic sound or utterance is *Mantra*. It is not anything huge or terrible. You may recite the *Mantra* at any time; the name "Hará Krishna" you should always take,—either aloud in the presence of others, or in the secret recess of your heart. But the secret name or *mantra* you should ever take in the secret recess of your heart,—that others may not hear it. It should be the heart alone that takes it, and the heart alone that hears it. There should at first be a record of the number of times that you recite the *Mantra*. You should at first make up your mind to recite the *Mantra* at least a certain number of times everyday, and you must anyhow keep up that time. But gradually you get accustomed to it, and when you find that your lips never cease taking the Name, whether you are engaged in work or not, you need not keep a record of the number of times you take it. So long as you keep a record, increase the number from time to time. All that is meant by worship is included in this *Mantra*.

If you be unable to recite the *Mantra* at all times, take the Name which is the means of salvation to the whole Universe. This is more convenient; but know it in your heart of hearts that the Name and *Mantra* are one and the same. The latter is merely a signal, a sound significant; so you may take either, as it suits your convenience.

## HOW TO VISIT SHRINES.

WHEN you go to see the Lord, do not form one of a large party, but go alone and in secret. Do not go to see Him when there is much bustle and commotion; rather take a seat aside at the main gate at such a time, and take the name of Hari quietly. Watch and enjoy the sight of the joyful jostling with one another just to have a glimpse of the Lord; you may not find so much pleasure in trying to see Him yourself at such a time.

If you visit shrines with much pomp and display, you lose the real joy,—your whole time being taken up with the cares of management and organisation. Hence I say,—avoid all pomp and display. Visit shrines in the guise of one exceedingly poor, and your joys will be boundless.

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### MIRACLES,—THEIR SOLUTION.

**I**F you find anything wonderful on earth, understand that Krishna is at play there. Do not be misled by thinking that human agency has anything to do with it. Man is powerless. He is a mere puppet. Krishna, holding the string, makes him dance in any way He likes. Devote yourself entirely, in body mind and words, to his service and you will for ever be happy and at ease. Regard man as man, and Krishna as Krishna. Never regard man as Krishna.

In small pieces of stones the existence of the Lord is not manifest in a greater degree than in all other objects of the Universe. Why then are the *lingas* (stone representations of Siva) so much venerated? Have you not heard that *Siva* actually came out of a *Linga*, trident in hand, to protect his devotee? To gratify the wishes of a Bhakta, Hari, the life the Universe, burst forth from a stone pillar and saved his honour. Now tell me whether the manifestation of the Lord in stone is due to any particular property of the stone or to the efficacy of the devotee's faith.

Man sees the manifestation of the Lord even in the pieces of stones they worship, but this is not owing to any virtue inherent in the stone. Stones will always be stones, but it is because the



Lord cannot hide himself from His Bhaktas, that He has to become manifest even in a piece of stone.

The waves appear on the surface of the Ocean, but it is the wind that raises these waves ; therefore it is in the wind that the power lies. So the thoughtful man has in his mind many thoughts and ideas ; but to express them does not lie in his power. These thoughts swell and heave up from all sides when they find the proper object.

## WHO IS A TRUE VAISHNAVA ?

“FORBEARANCE” is the entire import of the Vaishnava religion. It is its final instruction. Keep within your ears vain words of one’s mouth, let them have no access to your heart. But those coming from one’s heart should be very carefully enshrined in your bosom. Consider not this life as your own, but protect it carefully as His. Never forget this. Taking the Lord’s object as the Lord Himself, protect it till He is seen. Never grudge to bestow the same degree of care on the Lord’s object, as is done by a faithful wife on the smallest article of her husband abroad. Do not give this out to everybody, for then you will be laughed at. But be not afraid of telling it to those dear to your heart, for you will be doubly happy then.

When a man becomes a *Vaishnava*, he is regarded as an out-caste, for being self-less, he lives like an inanimate object. In common parlance it is said, “When a man loses his caste he becomes a Vaishnava.” When man’s natural emotions, namely, pride, arrogance, temptation, infatuation, desire, shame, fear, abhorrence, malice etc., are present in him, he cannot become a Vaishnava. Hence he cannot turn into a Vaishnava, so long as he does not efface caste. A man is ordinarily

regarded as a non-entity, when he becomes a Vaishnava. But he runs against the current, and this is what is called the contrary course of the river Jumna. Running against the current, the *Vaishnava* gradually reaches the seat of origin, and there he becomes still, obtaining a safe footing. Beings, generally floating down with the current, get farther and farther away from the place of safety, and go ducking along and get not a moment to rest. Would that we become Vaishnavas, losing everything! The melody of Sri Krishna's flute only causes the contrary course of Jumna. Running against the current one hears Sri Krishna's flute and, proceeding gradually, he sees the Player of the flute and the aim of his life is attained. But to those who run down with the ordinary current the sweet melody of Sri Krishna's flute becomes gradually fainter and fainter, until it is altogether lost and then, losing for ever the path of deliverance, they become the victims of misery which gradually grows in intensity. The miserable wretches then shed bitter tears without obtaining any relief. They recount their past actions and smart fearfully. Hence I say, be a Vaishnava, casting aside caste. Great pleasure! To lose caste is delightful. Once casteless, you will not have to worry for your bread! Your meal is

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ready everywhere. This is why people say,  
"The four corners of Chaitanaya are blank."\*

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\**N. B.*—The four corners are Dharma, Artha, Kāma, and Moksha (religion, wealth, desire and salvation).

## THE OPENING OF THE CONSCIENCE.

(Conscience—its unfolding.)

DO NOT allow yourself to be misled by thinking that this temporary abode (world) is your permanent resting-place. If what we see of this earth is really permanent, it is not so in regard to myself, for, the world may remain as it is, but it is absolutely impossible for me to remain there for ever. I am alive now, but the next moment I may not be so. Therefore, I say, one should not lose sight of the abode of eternal peace, by looking at this transitory earthly home as permanent possession. We must not be taken up with two day's (transient) worldly pleasures and sufferings, and regard our wives and children as our own, and thus forget Sri Krishna, our True Friend of all times and conditions, and His name, our only lasting resource.

Do not let transitory things of the Earth have attractions for you. They will cause you pain. All objects of this place are like the magician's magic, always changing, now assuming one form and the next instant another. Do not therefore allow yourself to be misled by false appearances. Krishna alone is unchangeable and eternal. Learn therefore to love Him and you will never have occasion to mourn a loss, for the object which can never be lost remains always the same.



For two day's connections of this world, do not forget Him with whom our connection is eternal, and do not regard Him as a stranger. Short-lived connections of this world we have formed many a time. Mothers, fathers, friends, wives, husbands we have had from birth to birth, without number. Yet such relationship has not lasted long. Our former relations do not remember us, nor do we remember them; but Krishna has never lost sight of us in our career through all the births. Timely supplying our wants He has ever saved us. Can there be anything more distressing than to live oblivious of Him?

Nothing of this world is everlasting; but, all that we do here, all the actions of this life, last until the effects of their merits and demerits have been fully exhausted, when they themselves perish. Hence, you ought always to keep an eye over your own actions.

There is a day when every one will understand what religion means, but then it will be too late. Do you understand what that day is? It is that day when the organs of senses will refuse to do their work, the day when the possessor of those organs will have his dear relations, friends, his home with all its charms and attractions arrayed on one side, and on the other the dreadful messenger of death warning him with harsh and steru

voice to prepare for a hasty departure: on that dreadful day he will find himself utterly helpless : no one knows when that day will break forth, it is better therefore to do what is necessary before it arrives. Instead of being infatuated with the hollow charms of worldly connections, turn your attention upon the gem of gems and you will be happy.

Life is almost at its end ; what is the good of all these play any more? Days for these have gone by ; make the most of the few short days still remaining and try to make yourself happy and others too. This is all I pray, I pray also that the uncommonly sweet name of Hari may adorn your heart.

This stage you have been putting up and again taking down since the beginning of the creation, but your desire for play is not yet satiated. The stage that you have put up and decorated this time, and in looking at which you are now lost in admiration,—this stage too you shall have to pull down and forget all about, as those before. But in playing on the stage this time, you have been reminded of your true duty and your true home. As there is still time enough, I say that you should in every way try, with a cheerful heart, to secure the love of that Playful One who rules our hearts. Once join in His play, and

these idle plays will have no longer any attraction for you.

Let everybody play out his own play; you too go on with your own play. Everything in this world is, in one sense, false; the crazy and the not-crazy are on the same level; rather, the crazy fetches a higher price, for he has much fewer tasks to do, and no responsibility to bear. Hence I say the crazy fetches a higher price than the not-crazy; and hence too, those that forget this world and approach the Lord receive the pet name of "Pagal" ("the Crazy"). Of all the pet names that a husband can give to his beloved, the true "Pagli" ("the woman off her head") stands foremost; for when a person is beside himself with joy, this term of endearment comes as if mechanically out of the mouth. Be that as it may, you must not on the whole allow yourself to be much bothered with thoughts of anything of this world. Everything in this world is governed by a hard and fast law, which nobody here can alter. A judge may feel greatly sorry if in the heat of the moment he speaks harsh to anybody; but the same judge will not feel the least regret in passing sentence of death on a person. Can you say why? It is because the capital punishment is inflicted according to law; and the judge may even feel sorry if the

culprit escapes this punishment. Hence I say everything that you see in this world is being governed by a law, so you need not be much sorry for anything here. Even those that have never seen a court rejoice when they hear that sentence of death or imprisonment has been passed on the culprit, or when they see a body dangling from the scaffold, or a prisoner being led to his cell; and they say to themselves the man is now reaping as he has sown; and so nobody feels much sorry.

Indeed, instead of being sorry, many go to see the fun when a person is being executed. So I say, everybody has come into this world with his own allotted task; all the convicts have not to do the same kind of labour; different persons have different duties to perform; if one convict, out of compassion for the hard labour of another, neglects his own duty and tries to help the other, he would find it too much for his strength; his own duty too would remain unfinished, and he would be strongly reprimanded in the bargain.

Whatever is of this world, is to make us forget the truth; so those that have learnt to regard this world and its joys and sorrows as obstacles in the way of attaining Krishna, are really wise and blessed. When riding in a whirl-about, you at first feel uneasy and even alarmed, but when the

head gets dizzy and loses its own equilibrium, the ride no longer seems painful; indeed it then becomes a positive pleasure. Even so, the first few swirls in this worldly eddy are painful; but if not given up in time, this painful world seems a pleasant one and the true ever-lasting joy is lost sight of. And when with the constant whirls the head gets absolutely dizzy, nobody wants to come down of his own accord; efforts must then be made to get him down by force. Even so in this worldly whirligig; when we forget here the real truth, the Ever-Merciful, in order to bring us back to our senses, sends us some disease or bereavement that we may be roused to our true state. These failing, He sets it whirling with such force that we are rendered senseless for ever. Then Maya (the Goddess of Illusion) rules with a free hand; keeps it whirling now slowly, now rapidly,—and laughs to see our state.

Brothers, your souls are now pliant; they will now turn in whichever direction you make them turn; and you may have ever-lasting joy. This state once past, you would find it very difficult to worship Krishna. If you fail to store up water during the rains, you will have to suffer from dearth of water during summer, no matter howsoever much you try at that time. Youth is the rainy season; if this happy period be wasted,



what can you expect to do in your old age? This is why the "Charitamrita" says "Youth is the precious time in a woman's life, when to turn to Krishna; and that youth lasts for a day or two only." Hence I say this is the proper time to worship Krishna; instead of wasting such a time in worldly sports, should we not rather prepare for the ceaseless sports with our Krishna? In your youth this seed has germinated; watch over it tenderly; and if successful, this plant you will see in time strong enough to bear the heat of summer, and give refreshing shade to travellers. But if on the other hand, the heat withers it up (when spouting) a thousand rains will do it no good. Hence I say watch over the precious present most carefully, and make good use of it. Youth you have got times without number, but everytime you have wasted it in vain; so I say if you have been roused this time,—if you have succeeded in shaking off your apathy,—make good use of this youth by worshipping Krishna and taking His Name. In youth all your limbs are strong and fully developed, as well as your passions and desires. This is the time when the tide has reached its highest water-mark;—if you want to gain the love of Krishna—this is just the time; there can be no true love when any part is wanting. Perhaps it is for this that a knowing fellow has said

in a song "Love wants the heart and soul entire,"—nothing less will do. You have got this transient youth; make good use of it and be gratified. This is the juncture of *Ashtami* and *Navami* (when the eighth day of the moon merges into the ninth; this is the most auspicious moment during the *Durga pujas* or the worship of the goddess *Durga*); it does not last for days,—it is an exceedingly fleeting moment; once gone, it is gone for ever. This is the noonday sun, it is now at its zenith; an instant past midday, and it has descended from that high point; it will descend lower and lower till it sets altogether. Be warned even now; you have read the proverb "Make hay while the sun shines"? March on while there is still time; else you would be caught in darkness—intense and impenetrable—before you reach the next inn and shall have to fall into innumerable dangers.

Take the Name at first (even unwillingly) as a patient takes medicine; when the patient has regained his consciousness and is recovered a little he remembers the medicine and takes it himself. So when a person has a little experience of how sweet the Name is, he no longer waits for others to request or remind him of it; on the other hand, he would then feel extremely miserable, if anything keeps him from taking the Name.

Take the name of Krishna at first, like a patient swallowing his pills. You will feel its sweetness gradually. Do not give up the Name even in exchange for the Kingdom of Heaven; it is priceless; want not to buy a piece of glass with this priceless diamond. Compared with the Name, even Liberation or *Nirvan* is as an insignificant piece of glass. Argue it not; the Name is a treasure more valuable to creatures than Krishna, for Krishna Himself may be bought with this treasure. Do not be negligent in storing up everyday such priceless treasures. Let there be no questioning as to the suitability of the moment or otherwise, in taking the Name; take the Name in every state and in every place. Sugar-candy needs no further refinement; always have a piece in your mouth.

When once you feel a yearning for that soul-captivator, why sit idle? why not run off for Him? So long as we were girls, we felt afraid at the mention of husband. The play on the stage then seemed far more pleasant than the husband's endearments. But does the play seem charming any longer? Now that you have learnt to think of your husband,—now that you have come to know what a husband is, why sit idle any longer? It is right from every point of view that you should now try to get Him. What

you now want is a person to serve as go-between or middle man. Hence I say enquire amongst those that speak of the Lord or are well-informed about Him, and you may learn His whereabouts. Make no distinction of high or low amongst them, no distinction of *Brahmans* and *Chundals* (the highest and the lowest caste). Whomsoever you find on that path, ask anxiously for news of that Lord of your heart. Some will pass by in silence ; but there will be others who will affectionately take you by the hand, lead you to The Beloved, and engage you as a new maid in the loving service of that All Love ; you will then be gratified ; all your troubles will be at an end : and you will be beside yourself with joy to hear the sweet words and to receive the caresses of that Ravisher of souls. Hence I say it will not do to sit idle now, we must run off with yearning souls for that Lord of our hearts. There is but little time left ; if darkness once prevails, it would be impossible to trace the way ; for the way is strange to us, and even against our will we shall find ourselves on the ever-beaten track ; we shall then lose the chance of meeting our Beloved, and shall have to begin again from the very start. It is not yet too late ; let us therefore quicken our pace. If you would like to have somebody by you in that journey, make your wife your companion.

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Tell her too, to make haste. You cannot reach there, unless you two be one in heart and soul. Loiter but for the twinkle of an eye, and you lag behind thousands of miles. You two join hands, start at once and you will be gratified.

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## EFFICACY OR OTHERWISE OF PRAYER WITHOUT CONCENTRATION.

DO NOT be sorry if other thoughts cross your mind at the time of taking Name; there is not the least harm in that; but sit with solicitude in your heart while commencing it. No sort of impurity can affect you after you have engaged yourself in a certain ceremony with a strong resolution (*Sankalpa*); only see that you are perfectly clean at the start.

Why speak of method in taking Name? It is enough to say "Hari" any how. Take the Name in whatever way you can. The Name is a *Mantra* (formula) ever pure and ready, most efficacious. You need not ask how to take it. Whenever you get liesure, proceed to some solitary spot; and, banishing all cares from your heart, take aloud the name of Hari; and tears will gush out of your eyes, washing away all the impurities of the heart; a boundless joy will fill your heart, and you will feel fresh strength and vigour in you.

Take the name of Hari any and every way you like; it will all gradually settle itself to your mind; no fear. You go on taking the name. Nitay will see whether it is properly done or not. We have been told to dig up the soil in the

garden; let us go on digging it up. It is no business of ours, but the gardener's, to look after the symmetry or making up. We have been told to take the Name,—let us go on taking it. Let the mind run away in whichever direction it likes. What can I do? The mind is not under my control! Let it be in me to direct it; and I shall see that it keeps to the work I want it to do. Go on now, with a free and easy heart, digging up the soil; when it is not to the gardener's mind, He Himself will come and show you the way, and supervise the work; we need have no anxiety. Depend on the gardener and follow his instructions. As soon as you take up the spade, the garden will not become beautiful; rather it would seem worse than it was before. But when the gardener has done arranging to his satisfaction the earth thrown up, you just take a seat at the corner and have a look! Then, wherever your eyes are cast, you would only see pictures and sketches,—pictures and sketches of Krishna everywhere around. That day is not distant too; it all depends on ourselves. The sooner we finish digging it up, the sooner will the arrangement be over. So, forgetful of everything else, go on taking the Name; Nitay the gardener will follow you, setting right and arranging everything. The heart as well as the eyes will then be gratified. You need have no

fear. If you want to see the pictures painted everywhere, try not to deceive the gardener, but follow His instructions to the very letter. Hence I say why bother about the mind? Hold fast to the feet of Nitaya, and you will be gratified and see the sweet form of Radha Krishna every where. Doubt it not.

If you want to attain Krishna, remain intoxicated with His name day and night;—go on taking His name even while taking your meal or reposing for the night;—allow no question of cleanliness or auspiciousness in taking the Name;—take the Name ceaselessly;—no matter whether you can pour all your heart and soul with it, or not; have the Name always on your lips. From this incessant taking of the Name will flow out *Prema* (Love); and when you get *Prema*, you will get Krishna.

Allow no doubt or question in your mind, while taking the Name; let the mind fly in whichever direction it likes. It is in training the mind that the value of the Name lies. What need is there of breaking a trained horse? It is to break the untrained horse that various means are taken. Similarly, prayer and devotion are meant to bring that wayward mind under control. The horse at first runs off in various directions, but the trainer heeds it not, he only holds the reins firm; so when you first begin taking the Name, it is but

natural that the mind, like the horse, should try to run off in various directions; but let that give you no concern,—you just hold fast the Name of Hari. You will find, in a short while, your words and thoughts coming under your control. Allow nothing to make you forgetful of the Name,—let no arguments of the pedants find a place in your heart; go on taking the Name with all your heart and spirit, and you will feel within yourself its beneficial effect. But one word of caution here,—you must not expect the fruit immediately after planting the tree, and you must not chew the bark and leaves to have a taste of the fruit; you will then have no taste of its sweetness; and the plant will be killed in the bargain. Hence I say go on taking the Name, without any thought as to whether it is being properly done or not; and the day shall come when you will succeed in catching Him who is Not-to-be-caught! Name is the best net to catch Him with; hence I say the closer and stronger you weave its meshes, the more suitable would it be to catch the Elusive One. Let there be no gap in taking the Name; else through that gap will He escape to the other side and laugh at you from there. Be careful therefore not to leave any gap. Take the Name on and on, till you turn crazy; this is what I pray for.

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The mind runs off? Well, let it go! Let it go wherever it likes; you need not bother yourself running after it! You stay where you are and go on with the Name. The mind will run about this way and that; but at last, quite knocked up, it will return to you of its own accord. The mind is like a child; the more you gently call it to you, the further will it run away. Hence I say look not at whether it comes or goes; it will come back and sit in its own place. But remain true to your aim; never stop taking the Name; pay no attention whatever to your mind. Make Krishna's Name the stay of your life, in every state and in every place;—and you will be gratified.

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## QUESTION OF CLEANLINESS OR OTHERWISE AT THE TIME OF PRAYER.

**B**E always intoxicated with the Name of Hari ; and let questions of cleanliness or otherwise find no place in your heart. There is nothing unclean in this world ; and even, if there be, it becomes most clean with the touch of Krishna's Name.

If a person find a treasure, while in the act of easing himself or obeying a call of nature, would he hesitate, picking up that treasure, thinking himself unclean ? In picking up a treasure, a man never thinks of cleanliness or otherwise ; wherefore then, I ask, thoughts of cleanliness in taking up or counting your beads ? Besides how can a thing be ever unclean that is at all times the purest and holiest ! If a sinner refrains from bathing in the Ganges for fear of the sin of polluting the water, how can his sins be washed off ? It is because there are sinners that the Ganges has such a great value,—so much reverence and glory ! Were there no sinners, nobody would have cared for the Ganges !

In taking the Name, you need not care whether the time is auspicious or not, whether the place is suitable or not, nor whether you are clean or unclean. There is no previous purifying of the

self or of the place in this method; take the Name whenever and wherever you can,—and you will derive benefit and joy. The Name is ever holy; all unholiness flies afar as soon as the Name is chanted. Just as nothing impure can stay near fire,—but as everything is at once purified by its touch,—so nothing unholy can stay where the Name is. Nothing unclean can touch you after you sit down with a firm resolution (*sankalpa*). No uncleanness, even that caused by birth or death, can then touch you. Hence I say when you form the resolution (*sankalpa*) to take the Name, keep your mind with you; after that, care not for the mind.

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## THE SECRET OF LEARNING UNIVERSAL LOVE.

IT is the duty of every one to try to love other people's children like his own. In this way going beyond the limits of the world one learns to love Krishna. Without self-denial love for others, and without love for others, love for Krishna, is impossible. For this reason Sri Chaitanya taught Sanatan Goswami (1) to acquire a taste for the Lord's Name, (2) to show mercy to all beings and (3) to serve Viashnavas. To do one of these three, self denial is imperative. By gradually becoming selfless, one's own property Sri Krishna, can be brought within reach. To have Krishna is to have the entire world. The whole Universe will then be your own. The very people whom you had to forget in order to reach Krishna will again be yours when you have made Krishna your own.

Rather be happy at the sight of wild birds, than by seeing them confined in cages. Try to look at birds, and not to catch them. He who catches the birds has got only the bird he has caught, but he who catches them not, can claim all birds as his.

The joy in oblivion that the Demented feels is to the joy (in oblivion) that the Devotee (*Premik*) feels, as the jail is to the convict and the jail

Superintendent respectively. The former is without freedom, while the latter is free. The joy or oblivion that the Demented feels is not within his control; but the Devotee has it in his control. The Demented forgets everything altogether; but the Devotee banishes all from his heart, though he remembers everything. Use this as the foundation, and build up a grand mansion upon it.

The delight of intoxication is just like it;—the joy lies not in me, but in the intoxication; and when the intoxication passes away, the joy too vanishes. The joys of Love (*Prema*) are known only to him who has tasted them; others can never appreciate them. Forget this body of yours, and *Prema* (Love) will come unto your heart; thoughts of the body wither up Love. Nobody can experience the pure joys of Love, unless he be oblivious of self. It is not love if there be hope of return; it is bartering; I give, and I take in exchange something equal in value. Oh! be once oblivious of self, and love; you would then see what a great joy it is!!!

Increase by degrees your love and affection to animals, and love for Krishna will follow. It is to help creatures in evolving universal love out of common and ordinary love, that the Lord has established relationships of love, extending from ourselves to our immediate neighbours, and from



them again to more distant outsiders. Persons first love themselves and their parents, brothers, sisters etc. When they grow up, they extend their love to friends and companions; afterwards when married, they learn to love many others of a different family; after they have their children married, they admit many more strangers into their circle of love. When this circle is thus gradually more and more widened, actual relationship loses its importance and is at last altogether lost sight of. Love then becomes universal; and the man, with a heart full of gratification, takes the Name of Krishna and is filled with boundless joy. Hence I say, it costs nothing to love others, the only thing you have to do is to open your heart a little wider. Relieve the distress of the poor with food and raiment when you can afford it; but you should at all times try to lessen the bitterness of their lot by soft sympathetic words. If when you are giving a mango to your son, the son of a poor man stands by, let him have also a share; it would not cause you any loss. Your son may have many coats,—more than he really wants;—while another's has none, and is being pinched with cold. When this comes to your notice you may give him one of your son's coats; your son will not feel the difference, but at the same time a sufferer is saved from the cold! Begin in this way; and by degrees your heart will get softened by itself.



## HOW TO GET THE LORD'S FAVOUR QUICKLY.

MAKE 'solicitude' and her twin-sister 'yearning,' your constant companions ; they are the *Lalita* and *Bisākhā* (the two dearest companions of Sri Radhika) of my Brindaban, and they are the sole masters of leading to and from Krishna. Never forsake the company of these two. It is they that would take you by the hand to show you the *yugal-milan* (the unique union of Rādhā and Krishna). It is they that would dye you in their own colours, like the Spanish fly ; so, do not forget them. Carefully feed them with such diet as would nourish them best. If you cannot ascertain for yourself the food that nourishes and keeps them well, learn from those with whom they reside. Do not keep them in the scorching rays of the sun, for they would then wither. Ever keep them concealed under diverse covers. Have you not marked how, being always under cover, the complexion of all other parts of the body remains fairer than that of the hands and face ? So, try to keep them under cover until their colour gets fast. Bashfulness alone is a woman's veil ; without it her sweetness disappears. So, do not try to lift the veil from their faces for the indiscriminate gaze of all. Always take care not to let them

touch the shadow of those who would cast lustful glances at them.

Always think of Him,—even while eating, sleeping, walking, sitting and rising. Join in whatever play you like, but always bear Him in mind. But because you always think of Him, does it follow that you should not attend to your domestic duties? Attend to these just the same, but there should be not an instant when you are not thinking of Him. Hold Him always before you in this way, and the fetters of *Māyā* will not touch you; and you will be in peace.

If you always think of Krishna, like a harlot always thinking of her paramour, you will be thinking of Him with all your heart and soul,—in and out,—and from this will spring *Prema* or Love. Narottam Thakur has illustrated this very thing, when he puts these words in the mouth of Radha,—“I enter the kitchen, Love, singing your praise; and shed tears, pretending it all on account of the smoke.” Krishna never lets anybody be outside the shelter of His feet; where then would be the place for that creature? The Geeta says,—“This universe rests on and forms only a part of Him” So there is no place to rest in, outside the lotus feet of Krishna. But just as the cracked-headed chap sometimes thinks his parents love him not, so the man without introspection, seeing

external objects only, realises not the mercy of the Lord. Now consider and you will see on whom the blame lies! Love is sweetened and nourished by mutual exchange; love one-sided is not so sweet. If my love is not returned, it is but incomplete; and since incomplete, it cannot be so sweet. Hence I submit, make yourself straight and fair, and He too would be so. I have committed a mistake in saying that He would be straight,—for straight He always is! As soon as I am straight myself, I shall realise His true form. Krishna Das Kaviraj also, in describing Love for Krishna, has said, "Venom and nectar mixed together." Also, "Tasting Krishna's *Prema* is masticating hot sugar-cane; it may not be thrown out, though it scalds the mouth." Sugar-cane, you see, is very cold; but it is heated to increase its sweetness; so Love, even and smooth, is sometimes made crooked and rugged to make it more charming. But in reality there is nothing more straight and even than Love. Can Krishna then, the receptacle of such Love, be ever crooked? The tears of the *Gopees*,—of mother *Jasoda*,—of the *Bhaktas*, are but its knots,—the ties,—that make it so sweet and strong! The Bhakta therefore asks of the Lord tears and nothing else; for tears are the knots in the string of Love,—and they are therefore so much sweeter! Love without

tears is not Love at all!! Tears are to *Prema*, what borax is to gold; both melt and purify. May it be our lot, with Krishna's grace, ever to take His name with tearful eyes! Tears are the eddies in the current of *Prema*; therefore they are so much deeper!

Krishna is exceedingly merciful; nobody has as yet turned back from Him disappointed; He gratifies everybody with whatever he asks for; when the prayer is not in spirit, but in lips only, it takes some time to find His grace. Hence I say let those that want to find quick favour in His sight pray with heart and mouth in unison.

Do not take the Name for Name's sake; bear in mind that it is His Name. If Scriptures should be read, must not they be read with thoughts uppermost in the mind that they contain His praises? If it is necessary to hear words which are very dear to the heart they should be heard in private.

If you call the Lord by such names as "Our Saviour," (*Adhamtaran*) "Lord" (*Thakur*), and the like, you keep Him at a distance. The wife addresses her husband respectfully so long as the intimacy is not deep enough. Hence I say, if you call that deer Ravisher of our souls (Krishna) by such names, you wilfully keep Him at a distance. That Krishna of ours is a master-player; the garb of a cow-boy becomes



Him well ; why should we then dress Him up as a Prince ? If an exceedingly naughty chap be constantly shown respect to, and called "a good soul," that chap forgets his naughtiness and behaves as a good soul while in the presence of the person that regards him as such. Hence I say, do not dress up my cow-boy as a Prince; let Him be called "my friend," "my dearest dear," "my heart's treasure"! Do not puff Him up by giving Him the epithets of "The merciful" "The Savior" etc. That would cause some delay in bringing Him down to us. The *Rishis* and the *Munis* (*Yogis*) had been calling Him "The Saviour," "The Merciful" from time out of mind yet they could not get Him ; but the *Gopee* girls of *Braja* called Him "friend,"—and he not only appeared before them but remained ever indebted to them ; and, failing to clear their debt with the fondest endearments and deepest supplication,—even stooping so low as to kiss their feet,—He cleared the debt by chanting their Names from door to door, with tears in His eyes ; He will do even so, in future. You see, the Lord whom the *Yogis* ever think of in their meditation,—in catching a glimpse of whom, even in meditation and after the greatest pain trouble and watchfulness, the fortunate devotees think themselves gratified,—that Lord meekly suffered Himself



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to be abused and called names by the *Gopees* when he had broken their milk-pails or curd-pots. Hence I say do not puff Him up,—let the cow-boy remain a cow-boy; You would find much joy in it.

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## THE DUTIES OF A DEVOTEE.

THE work, appertaining to this worldly home, must be executed as duty, pure and simple; and you must love the Lord's Name with all your heart and soul, as most beneficial to you personally, and a joy-giving treasure belonging to you. Do not surrender your soul to any one else. Employ your material body for material objects, and, surrendering your entire soul and heart to Krishna, rest peacefully in the ocean of bliss. You will then be above misery, and devoid of fear. If you can love the original and only cause of the universe, you will have loved all beings and all things. By pouring water at the root of a tree, its whole system is watered. By loving Sri Krishna, the whole universe is loved. When He is the Friend of any person, all animate and inanimate objects are his friends. Hence, it is the bounden duty of all to love the Supreme Cause of all causes, unconditionally, with body, mind, and words. Hence, the *Shastras* say: "He, who loves Sri Krishna, is very circumspect."

To amass wealth, one has first to undergo much trouble and live like a miser. Similarly, to store up the treasure of the Lord's Name, one must be circumspect, and learn secrecy. When a certain amount has been saved, the process of

increasing it becomes less difficult, for, interest, accruing thereon, augments the capital automatically; similarly, when a sufficiently large fund of Sri Krishna's Name has been laid by, the bounds of secrecy are over-reached, and, in spite of all possible precautions taken, the matter becomes an open secret. Hence it is absolutely necessary to seek the help of secrecy and caution at the commencement, lest the slender capital is lost at the very start.

The only means of making Sri Krishna your own is the ardent desire to do so. He cannot be had in exchange for any valuables. Religious austerities, vows, penances or studies are not at all efficacious in winning Him over. See therefore, that you remain strong in earnestness.

My *Nitai* dearly loves those that are low. Ever think thyself low. The earth is the lowest of all, and therefore contains the richest mines. The lower a being is, the higher he stands in the sight of the Lord. The Lord has greater love and care for those that are low. To Him my earnest prayer is, that I may ever remain low, that I may never think myself,—nor wish to become,—high and great.

It is necessary to be devoid of self-esteem, otherwise the most self-less *Nitai* will not be kind. Imperative it is to make the heart tender;

otherwise the tenderest feet of Sri Krishna will not be found therein. Hence it is well that attempt should be made to cast out of the heart anything hard therein.

With all humility take Nitye's shelter. He will fondly take you up in his arms and instil love in your heart for Sri Krishna. He is uncommonly merciful, but, for those who are not humble, he is harder than the thunder-bolt. Therefore I say cast aside conceit and render yourself pure. Conceit is but the all-destructive moth in the love-flower. If you want love, do away with conceit. Tell this to every one you happen to see.

If you would at all care to find fault with any body, do it with Krishna. Do not find fault with men, or with flies and insects. You can only find fault with one whom you dearly love. So, do love Krishna with all your heart, and find fault with Him alone. You cannot take offence with others, nor is it of any use to do so; for, you would then only burn yourself to death in the fire of your own pride.

The distressed and sinners of this world are very dear to Him, and in them He takes a great interest. Bearing this in mind, do not entertain contempt for the fallen. The sinful as well as the pious are Krishna's. Is not the executioner who, under the orders of the sovereign, decapitates or

hangs, a servant of the state? As is the minister, so is the executioner. He who has charge of a particular work, is doing it and carrying out His order. Why then should there be contempt for the fallen? If moved by pity, you lovingly embrace him with a smiling face, will Krishna be annoyed with you? Some will perhaps be shocked to hear this. They may regard such conduct as capable of encouraging vice; but, if you go into the question carefully, the truth under-lying it will be apparent to you. Snakes are of Him also, of whom all men are. Why then detest snakes? Now do not wait to be asked, but of your own accord instruct every one you come across to take the Lord's name, and show love without the least reserve. Learn to look with the eye of love at your enemies. Devote your life to the service of others; always mourn for those that are sinners in your eyes, and pray for them to Sri Krishna the Diety of Love and Help of sinners. But never go openly to raise the degraded, until you get strength; for then you will not succeed, and may even get yourself hurt by a fall. Pray for the welfare of others in your heart of hearts. Ever pray for Love (*Prema*) to Krishna who is all Love. Without *Prema*, that Thakur of *Prema* cannot be attained. My Nitai is full of *Prema*, he is *Prema* incarnate as it were, and is the chief



Dispenser of Prema; so if you would attain dear Gaur, forget not to take refuge under Nitai's feet. Nitai is very merciful. If you wish to see the universe full of joy, sit under the tree of joy and look at it. Make Nityananda's feet your shelter, and do so with the utmost humility; you will then be flooded with Krishna's love, and with eyes full of love you will view every thing delightful and joyful, and you will be gratified and all afflictions will cease. In order to be free from afflictions it is necessary to seek Krishna's protection, for, it was He who swallowed to extinction the flood of glowing fire when the forest was in conflagration. At the start the sacrifice of self-interest appears painful from ignorance. Once selfless, those very people whom you had to forget will be found near at hand. For two days' (transient) self-interest one should not sacrifice his everlasting gain under the influence of delusion. If any one wishes to be happy for ever, he must with eyes closed, practise self-denial. So long as there is self-interest, one cannot enter the service of Sri Hari.

The only means of escaping the hands of a foe, if such foe be weak, is either to destroy him, or to bring him under control; and if he be strong, to flee from him. Besides these two, I cannot think of a third expedient. Therefore, if any one desires to remain safe from danger from an enemy,

he must absolutely sever all connections with him physically, mentally and verbally. If any one wishes to escape the hands of either passion or anger or of any other foe, he should be careful not even to cast a glance at his dominion. Personal efforts end here. Over and above this, it is necessary to seek the merciful Krishna's refuge and always to pray for His protection. Hearing Krishna's Name all enemies flee at a distance, for they all have dread for Him. Therefore if anyone wishes to be safe from the hands of these irresistible foes, he must, at all times, remain animated with Krishna's Name, and he will be devoid of all fears. When these inveterate foes will see you well armed they will spontaneously seek your shelter. The power of the Lord's Name is capable of accomplishing everything ; for this it is said in Bhagabata:—

“The Kalijuga, though an ocean of faults, has one great merit, namely, the recitation of Lord Sri Krishna's Name, by which final liberation is attained.”

Your asylum is benign Hari's Name. No foe whatever can put you to trouble in this invulnerable fort of yours. He who resides in this fort can live happy and unconcerned. There is no need of entertaining powerful guards, charioteers and captains, in the shape of meditation, retention

and stoicism, for the strength and protection of the occupants of this fort ; for, the *Chakra* (Discus) of *Chakradhari* (Krishna, the holder of discus) is very cautiously guarding the four sides of the fort,—that *Chakra*, at the sight of which, from a distance, such violent and powerful enemies as passion, anger and the like, seek refuge in flight in all directions. Therefore, never forget the Name of Krishna which, to a devotee, is extremely sweet, and to a foe, harder than the thunderbolt. There is not a second formidable weapon like this. Constant absorption in Name grants relief from all fears. For this Lord Sri Chaitanya taught (1) mercy to all beings, (2) acquiring a taste for Name and (3) service of Vaishnavas.

It is the duty of all to follow these teachings to the best of their abilities. First, by showing mercy to all beings one acquires a taste for the Lord's Name ; and by continuing to take the Name, the kindness of the great is acquired, which is of far greater value than the mercy of Sri Krishna himself. Attaining to Krishna one gets liberation ; but getting the favours of a devotee of Krishna one gets Krishna himself. Hence the company of a devotee of Krishna is of much greater value than the company of Krishna. Therefore always remain drowned in Name. Without trying to judge the results of taking Name, remain

immersed in it day and night, and you will ever be happy and contented.

By the Rajasik and Tamasic methods of austerities many persons may attain success, but the *Raja* and *Tama gunas* never die out ; of this you can have endless evidence. Scarcely were there persons more successful than Ravana, Kumbhakarna and Kansa ; but in spite of their vast acquirements they never hesitated to measure strength with their tutelary deities. This is *Tama*. Therefore engage in the service of the Lord with the aid of *Sattwa guna* and you will attain purity and happiness. Like a newly married girl entering the initial stage of love, keep your head well covered with veil ; otherwise by revealing your face to this or that person, you will run the risk of being called shameless. For this perhaps sages have repeatedly said, "Do not disclose the manner of your religious service in uncongenial atmosphere." It is therefore my earnest prayer that whatever you do, should be done in privacy. Thus if you choose to give up meat diet, while sitting at table pretend to retch such food out ; after doing so for a day or two, say that meat diet altogether disagrees with you. It is necessary to have recourse to all such tricks in order to overcome obstacles in the way of advancement, otherwise many impediments and much trouble will be met with. To adore Hari in the midst



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of worldliness one requires a good deal of skill to help him. So much however would not be necessary in the absence of worldliness. The parts enacted in Braja show clearly how Hari can be adored even within the whirl of a busy worldly life, and that is why so much ingenuity would seem to be apparent to the ordinary vision.

Do not disturb your mind with other thoughts. Diving into the lake of His love, ever drink its sweetness; then, even if you drink poison, you will not die, and poison will never be able to burn you. If, however, unfortunate beings plunging into the ocean of *prema* keep their mouths closed, the matter is different; they are always burning, where is the place for them to cool in? Do not think that I am writing what is not reasonable. Getting into the ocean of Krishna's love, can any one feel that he is burning? When its very sight cools down a million passions, can one feel any sort of pain coming in contact with it? For instance, look at Jatila and Kutila (Jatila was Sri Radhika's mother-in-law and Kutila was the former's daughter). They had seen the lovely appearance of Sri Krishna, still they smarted. Chandrabali made the lake of *prema* her resort, still she was unable to cool herself so fully as did Srimati. Devotees in the course of their advancement, often lose their footing and fall. In the ocean of *prema* myriads of venomous reptiles



are to be seen. If the waters of that deep are stirred with selfishness, those reptiles bite. Those, who keep their mouths closed and do not drink the nectar, are sure to smart with pain; and they die.

Feel for the distressed and helpless and be ever ready to bring relief to them. Strive to remove their sufferings with money or advice. Do not allow yourself to be incited in any way to involve any one into trouble. If, for any reason, you are angry do not make anger your constant companion. Cast it out of your heart quickly. The sprout of a tree, however big, can easily be removed; but if it is uprooted after it has grown big, it is sure to leave a mark. Similarly anger, once fed strong in the heart, would be difficult to remove, and if removed at all would leave a nasty mark behind. Passion anger and other similar enemies once crept into the system do not want to leave it; if however they are somehow driven out, they fail not to destroy it totally when leaving. Do not therefore even allow such enemies to lodge in your heart. Even if they chance to approach you, strive to turn them out then and there. Whenever you can make time, take a stroll in some solitary place. The pleasure enjoyed in strolling about fields and river-sides cannot be had even in the palace of *Indra*.

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Chant the Name aloud in some lonely place, and you will be filled with Prema, tears will flow down your cheeks, all troubles and miseries will then be at an end, all pains soothed. A song, even by *Tanshen*, though accompanied with music, does not, and can not, seem so sweet and charming as a song by yourself, hummed in some lonely place. The pleasures of solitude are beyond description ; they may be compared only to themselves.

If you want to love with all your heart, without being so deceived, then love the ever-present Krishna, regarding Him as life of lives and you will never have to weep. If we get lost, He will find us out. If we forget, He will remind us. If we weep, He will wipe our eyes. If we smile, He will enhance our joy. Realise this fully in your heart, and love Krishna. If you want to call any one mother, father, brother, friend, son or daughter, call Him such. Forgetting Him, the kingdom of heaven would be worse than the dreadful infernal regions. With Him in heart, the infinite pleasure of *Vaikuntha* (Kingdom of Vishnu) can be enjoyed here. He is my husband, my lord, my sustainer and supporter. What shall I live for, forgetting Him ?

Let it be the aim of your life to do good to others. Never allow thoughts of "oppression"

approach your heart. Try to serve others with words, thoughts and deeds. Be not afraid to tell the truth; but when it is likely to involve any into great trouble, you may keep quiet. Think of the merciful Krishna and his sweet Name when doing anything.

Do not play day and night, nor read bad books. Never join in bad conversation, nor do an evil deed. Never allow others to do it.

Always take care of Hari's Name, the property you hold in perpetuity. To increase it, do lend it on interest, and by helping the needy with it, be happy yourself and make them also happy. Try to give this Name unto all, at the cost of being beaten by them and suffering all sorts of indignities at their hands. Do not show much anxiety for anything of this world. Try to drive out of your mind talks,—good or bad. As honour given by man is no honour at all, so too is disgrace offered likewise.

The duty of individuals is to take the Name of Krishna, to show mercy to others, to fulfil the wants of the needy, and to alleviate the sufferings of the distressed. But for these acts, there would have been no difference between a man and a lower animal. One should lay to his heart these concomitants of *Hari-Prema* (Love for God), till he is wholly lost in it. Loving them with a whole heart, *Hari-Prema* comes, and then there is no

need of looking after them separately. Getting the bridegroom himself, none tends his party nor gets time to do so. So, take particular care of them till you are mad with *Prema*, never fritter away the rest of your days by shirking them. Until marriage, even the dog of the bridegroom's household has to be fondled and caressed. As after marriage you may sever all connections with others but ought not to quarrel with the bridegroom's parents, on the other hand, have to humour them for ever, so, forsake not the Name of Krishna, even after you have acquired *Krishna-Prema* (Love for the Lord). 'Name' is both the father and mother of 'Prema'; from 'Name' alone can be had 'Prema,' and from 'Prema' comes 'Hari of Prema' (Hari, full of Love). So do I say, you may forsake everything, but do not forget His Name. I cannot say if there be any other way so easy (specially in this Kali-Yuga, or Dark Age) as the Name to attain Him.

Never think any one of this world to be a stranger. Think them as your own, and treat them as such. Should any one ill-treat you in return for good treatment received, do not be sorry but forgive him, and pray for his welfare with a sad heart. Thus, you will gradually find, that, captivated by your love, even the wildest animals will love you in return.

One passes by a marble-built privy with his eyes and face wrapped up, but, is it not a fact that he feels himself blessed by bowing before a temple in ruins and surrounded by wilderness? So you need not at all be anxious. Take shelter under the *Lotus-Feet* of Krishna in body, mind and soul, and your body will be like a temple. Forgetting Hari, even a god's person is like hell. Love Hari, and love all that is His. To love Hari without loving his objects does not make love complete. So I think, an English lady once wrote to her lover, "If you love me, love my dog." So, if you would love Krishna, you must love the entire universe, for it is His. Love this world and all its objects for Krishna's sake, and not for their own. If one would attain everlasting peace, let him love with his whole heart Krishna's Name as a hidden treasure. Just as one does not like at all times to have a look at his secret wealth, lest others might see it, but does not at the same time cease to think of it even in sleep, so, do love Krishna-worship as a hidden treasure with all your heart, and do not expose it to others, lest it be stolen. But when you have acquired much of this wealth (*i. e. Krishna Prema*), you can, without the least fear, keep it exposed to public view, like the royal treasury. You should conceal it till you are a true *Krishna-Premik* (one full of



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*Krishna-Prema*, or love for the Lord). Just as a lover, though busy in diverse household affairs, cannot cast out of his mind his dear one's thoughts, so do never forget beloved Krishna's Name in the bustle of this world.

An unchaste woman, deeply fond of her paramour forsakes her home and family in order to be always in his company, but after a short time finds herself plunged in dire misery in place of pleasure. I therefore warn all not to forsake their own Lord under any circumstances whether painful or pleasant. Let me tell you also who the deceitful tempters disgracing our path are. Those who care for affection and love and rejoice in their Lord's happiness must not hear from others praises sung of their own Lords. They must avoid the company of women fond of jewellery, and even the shadow of those who disregarding their Lord's service, run mad after their own carnal pleasures. The face of those of hard and masculine disposition must not be seen. The place where one's Lord is slandered must not be trod on even by mistake. Those who do not heed their husbands and are proud of their beauty and youth must not be approached. Those who frequently ask their husbands for useless worldly objects for their gratification, preferring them to their husband's affection, should not be followed, and the

company of such as assemble to discuss matters concerning their respective husbands, must be shunned. Avoiding these, if the company of those who are real aids in the path is sought for, love intensifies daily and culminates into *Prema*, and through *Prema* Krishna Chandra is reached. I know also the helpers, I will tell you their names and it will be profitable to you to know them. The principal ones are those who are full of love. It is the duty of all to seek their company with eagerness. If they are moved by mercy they can generate love even in stone. Secondly,—those who are the darlings of their Lord and are mad after love; you should never miss an opportunity of mixing with them nor ever allow any question of nationality regarding them enter your mind;—and foregoing food and rest should stick to the place where the Lord's praise is sung and His virtues recited. So long as this love is not deepened, scrupulously avoid the company of other people. It is always necessary to remember tell and hear His name. Either for your own sake or for the sake of the world the easily destructible objects of the earth should not be loved. It is necessary to be equally kind to every creature of the earth. Withdrawing your attention from all other objects fix it upon your Lord and remain firmly attached to Him.

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Unless the entire heart is given up, *Prema* does not come—without which Hari of *Prema* cannot be had. Of all expedients the principal and first in importance is Name. Taking His Name silently and singing His praise loudly are the stepping stones to *Prema*. Krishna will no doubt show mercy if his Name is taken forgetting every thing else.

Be contented with gains however slight. Never use unfair means to make money. Use a portion of your earnings for good purposes. Accumulation of wealth does not mark the man ; expenditure on laudable objects does. Do not be anxious for worldly pleasures and joys.

To forget is to rejoice and to be happy. Have you not heard it said, " Death brings relief " ? This is said because with death every thing is forgotten ; honour, disgrace, pleasure, pain etc. are clean forgotten. Nothing whatever can then cause pain, so forgetfulness is enjoyment. Hence, of all the gods, *Shiva* is in the greatest of enjoyments.

To forget pain in this world of woe is to earn a valuable gem. Those who have learnt to forget pain have brought everything under control. As on the one hand forgetfulness means the acquisition of a valuable gem, on the other hand a retentive memory signifies the possession of an entire ocean full of priceless gems. So learn both

how to forget and how to bear in mind. You may enquire which should be forgotten and which retained in mind. Now listen ; when you are insulted, threatened or assaulted by others, forget the consequent pain ; but when you cause pain or distress to anybody, never forget your action and ever be sorry for it. These are the priceless gems of the deep sea.

. Just hear me ; the day when Sri Krishna left Sri Radhika she deeply lamented along with her companions and then took a solemn vow. She told them that Sri Krishna was wicked and deceitful, she would cut off all connections with Him, would not look at anything having dark colour, would not hear His name and if anybody took His name she would not see his face. The next day when Sri Krishna appeared before Sri Radhika's companions as a suppliant and expressed regret for His action, Sri Radhika, finding that her companions were forbidding Him entrance into her presence, asked them why they were behaving thus with Sri Krishna. They answered Krishna was wicked, He had caused her great distress the day before, and that they would have nothing to do with Him any more. Sri Radhika then wept and said that she did not remember anything. That Krishna who afforded joy to the entire universe should cause her pain was not



possible. Thinking that He suffered a good deal on her account she exclaimed, "Shame to me!" and wept bitterly. It was thus that Sri Radhika was able to bring Krishna under her control. If she were not so, could she have been what she was?

The flower which is not luscious has no fragrance and is therefore not sought for, being regarded as useless. But the luscious flower is fragrant and delightful and is eagerly sought after. Similarly the man who has good qualities is loved by all. Beasts are infatuated with external beauty, while gods are charmed with good qualities. To be infatuated with beauty is to court danger at each step, while appreciation of virtue affords endless pleasure and contentment. The infatuated are fettered beings. The virtues of human beings are really their beauty. One who has virtue has no equal in beauty. Here I tell you this in a very few words. Bear it ever in mind, and think over this constantly. Chandrabali was infatuated with Sri Krishna's transcendental beauty, while Sri Radhika was enamoured of His virtues. I may tell you this much that while beauty helps to increase craving, internal qualities help to convert the inborn love into *Prema*.

If any one does any thing sinful and others talk of it, they also commit sin. Can you say why one attains virtue by hearing stories relating to *Dhruva* and *Prahlad*? Why is one



purged of his sin by hearing an account of *Sabitri's* life? They were all pure and stainless. To talk of them or of matters concerning them is to do a lot of good work. If this was not so, why did virtue get a hold on them and they felt that they were rendered pure? It is said that calumniators purify *Sadhus*. By constantly reviling them they draw out their sins and absorb them in their own persons, and thus become sinners themselves, rendering the *Sadhus* sinless. Do not therefore talk of other people's vice, nor even think of them. If any one happens to commit a sinful act and you know that there is a good trait in his character, certainly talk of the latter and ponder over it and you will become pure; you will then be eligible for a place amongst the most sacred of Krishna's favourites and thus be happy.

Those who make themselves busy in finding faults with others can never enter the circle of Krishna's relations. If you want to be counted as one of them do not think of others' actions, but always try to find out your own faults. This is the easiest method of acquiring virtue: worshipping of deities, reading of sacred books, visiting sacred places do not yield virtue, neither does dispensation of charities. If any one begs something of you and you grant his prayer reluctantly, thinking that the man in the garb of *Sadhu* is a

thief at night, does your charitable action count for much? It would have been much better if you had not given him anything at all.

As no one wishes to have an ugly and sickly girl in his house by marriage, so Krishna does not want to have a vicious, deceitful, selfish, perverse and unfaithful person amongst the members of His family. Be clear as crystal and faithful as *Dhruva*; Krishna will then admit you into His family circle. Let our minds be pure and open, let us learn to feel for others as we do for ourselves and let Krishna remove the cover from our mind and lead us to the straight path.

Do not weep before *Shyam* (Krishna). He cannot bear the sight. He stays where he gets joy. If you wish to love the ever joyful, be joyful yourself. He likes tears, not of sorrow, but of love. Because He is a little crafty, He prefers tears of love to tears of sorrow, and cannot brook other tears in His presence.

Tears flowing from personal troubles are like the strong torrents of flood; instead of rendering the soil fertile they destroy the crops standing thereon; but tears induced by others' sorrows, like the downpours of heaven, soften the heart completely and make it fit for the germination of *Krishna Prema* which alone gratifies man for ever and ever. There is no second means so easy

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and excellent for the culture of the heart. Try to soften the heart with such tears and till it with the most efficient instrument,—Krishna's Name; and then you will reap the fruit of happiness.

Joy or grief, when most intense, brings no tears; tears appear only when such joy or grief is but moderate. Hence I say, hanker not after tears; the time will come afterwards when you will not be able to keep them back. Sing aloud in some solitary spot and tears will stream down your cheeks. When a tank is re-excavated, and the mud and silt being removed, the water is not so deep for a few days; but the time again comes when the tank fills to overflowing. This overflow too subsides ere long; then the tank is "full to the brim"; the waves then remain within the tank, and no longer pass over the banks,—though when strong they often seem on the point of bursting beyond. This state is illustrated in the latter part of Nitai's life, whose eyes are ever dry as he is ever full.

Do not forget the Name; even when at meals or while resting, carefully make the sweet Name of Krishna the valued treasure of your heart. He is merciful beyond measure; you will not have to ask Him for anything. Knowing your heart, He Himself will give you all happiness and peace; and you will constantly experience pleasures new and varied, losing all consciousness.

Think of him day and night, and ever mentally recount His Name. See that you fail not in this. He is the origin and root of the world. You cannot expect to be happy with any one except Him.

A small breath is capable of wrecking much of a life's good work. Let no one therefore breathe such a breath. Let both the inner and outer self be uniform in action, and thoughts and words be in perfect accord, and bear a friendly relation to each other. Hari's Name should never be put on as a garb for practising deception, nor should an apparently humble shelter be resorted to for hiding the predilections of a slayer of animals. No desire causing pain to any living creature should find a place in the heart or in thoughts. Attainment of Krishna should be the sole aim of life.

"Much dexterity is required to indulge in flirtation with *Kanu* (Krishna)." Artifice has no place in relation to the object of Love. It is resorted to when dealing with the perverse,—to outwit *Jatila* and *Kutila* (two female relations of Sri Radha, who were ever hostile to her). The object of adoring Krishna in seclusion is to outwit *Maya* (goddess of illusion) and her attendants.

It will never do to practise deception with Krishna. He is to be approached totally uncovered. He cannot bear the sight of cover afforded even



by a shred of cloth,—not to speak of other sorts of covers. If at the very start, *i. e.* before fervour has sufficiently deepened, a person talks about his devotion, the voice of division rouses in him first a desire to turn from his path; and in time he is made to give up this path altogether. But when devotion gains in strength and firmness, and becomes powerful like a tiger and inspires awe in others, the practice of deception becomes unnecessary. Then the vilifiers,—the creatures of Maya,—losing nerve either slink away at a distance, or surrender and ask for mercy. So long therefore as you have not acquired the needed strength and firmness of mind, you will have to be very cautious. When the tiger of Fervency enters the heart the entire wild trembles over and over again, and the denizens of the forest hastily leave their haunts. You will no doubt be quite safe then, and even those who were in hiding in terror of dogs and jackals will breathe freely in joy and will be quite safe too. For this the Lord of my soul sung hymns loud as the roar of a lion. Hearing the loud sound of the Lord's Name, *Maya* left the Earth; and everyone being freed from her influence bowed humbly to the feet of Krishna. This is why Lord Gauranga roared at intervals during the singing of hymns. The only object of occasional thunderings in the



midst of sweet hymns is to scare away *Maya* and her followers from the wood. Therefore those who want to evade their clutches should have recourse to loud *Sankirtans* (hymns). The moment the giantess *Maya* hears the sound of the Lord's praise, she flies at a distance; for the terror of *Nitaye-Gaur* is still alive in her heart, and her ears are still deaf with the din of their thunder-like voice. Hence I say if you wish to pass your days in joy sing the Lord's Name loudly and also slowly. Further, commencing to sing slowly at the start, you will have to sing louder and louder as *Prema* maddens your heart more and more. This caution is indispensable in the beginning. Thakur Narottam has also said, "Do not disclose your method of service to anybody and everybody; you must be very cautious at first." The *Tantras* have also confirmed this by saying, "careful secretion is absolutely necessary." Drunkards uncork their bottles in great privacy, but once they come under the influence of the liquor, they care not a bit to roll in the street. So do I say, it will not do to appear publicly in the street before being intoxicated. When a man is first allured to enter a house of infamy, he does so in strict privacy; but when he gets hardened, casting off all privacy he prides in parading his vice. Billamangal Thakur is an

illustration of this. Much cleverness is needed before the fumes enter the brains.

However brilliant a boy may be, he cannot but get flurried at the time of examination ; so however great the sage or the object of the Lord's favour may be, when he appears on earth,—a place of examination,—he cannot but get frightened and agitated at intervals. It is the object of the Lord that you may pass this test with credit like a brilliant boy and add to your reputation. He wants that all should become holy and join in this play. For this He purposely sends everybody to this institution ; and as soon as men pass the necessary tests, He gives them admission into the circle of His adherents allotting to them suitable duties. For those who repeatedly fail to pass He becomes very sorry, and although He does not actually count them amongst His adherents, He does not cease to be kind and affectionate to them. He has them transferred from one institution to another. This is the transmigration of the soul, from one form of life to another. Human life represents the Matriculation class, lower forms of lives the primary classes, and lives in heaven the college. All these three however are at a distance from Him. As on reaching the Matriculation class students make their choice about the courses

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they would take up, according to their respective capacities, so each individual soul on attaining human life finds it opportune to make its choice of future progress or downfall. It is therefore necessary for the individual soul to be judicious as soon as it attains human life, otherwise it never fully gains its end. Since it is only as man that the soul can carve out its own path, the *Shastras* regard this life as so rare and precious. In no other life can the soul make this choice. The Devas (gods) have lost this power, and the inhabitants of the infernal regions have also lost it. Both have lost their independence. The former are servants, and the latter prisoners. Life as man is school life and really free life. May you make your existence as men successful! It is hard to say if another such opportunity would ever come again! Those who have not uttered the name Hari-Krishna, while enjoying life as human beings, have no doubt deceived themselves. Even under endless troubles do not miss your aim;—do not miss your footing even when weighed down by billows over billows and thus miss the object for which you have come. Fully believing in the efficacy of Hari's Name if a person remains absorbed in it,—boundless becomes his joy and the earth has no terrors for him. He views everything with joy on all sides, and losing self consciousness he gets mad with joy.

It is not proper for any one to idle away his time with paltry worldly concerns. Whenever you find time, use it in meditation in solitude, or in conversation about the Lord in company of those whose hearts are full of His love.

Whenever you get leisure from work take up your sacred string of beads and go on taking His Name, whether you can fix your attention upon it or not. The Lord's Name, whether taken in earnestness or not, will undoubtedly be prolific of good. Try to lay by heart the book "Sadhak-kantha-har," and endeavour to recite mentally a song therefrom every now and then, even when you are busy in work. Commencing in this way you will gradually find that tears will flow from your eyes which will germinate the seed of *Bhakti* (love and devotion) in your heart; this getting stonger and stonger will reach up to the lotus feet of Krishna. *Bhakti* is like a climbing plant, it cannot grow of itself without a prop, it should be connected to the strong tree of faith; it would then outgrow the tall tree and get itself attached to the feet of Krishna. You will then be beside yourself with joy at your success, become oblivious of your existence and family connections and the joys and afflictions of this world will have no longer any influence on you. You will then be the monarch of all you survey. Go on taking His Name with faith.

Never despise any one in the garb of a *Sadhu* (Holy Man) for it is impossible to distinguish a true *Sadhu* from an imposture. You will commit a sin if you happen to take a real *Sadhu* for an imposter and slight him. Therefore I say that so long as you do not understand the true nature of each kind of snake, it would be prudent if whenever you see a snake you keep at a distance from it, otherwise if you go on handling this or that as innocuous you may some day come to grief and lose your life by touching a deadly reptile. Thus it is wise to stay away from snakes. Do not sit on judgment upon *Sadhus*. Do not attempt to handle a snake so long as you are not skilled in the art; this is one of my prayers. You may not give anything to a *Sadhu* if you have not the mind, but never pass any cutting remark regarding him. Do not vainly wound anybody's feelings with words. It is better by far to strike on the body than to wound the heart. The heart is tender and the slightest hurt causes great pain, which is felt by Hari the Lord of the heart.

Those who have once said *Gaur* have gone into the water; some day or other they are sure to come out with fish in hand. Therefore be careful not to look scornfully upon any one in the garb of a *sadhu*. Do not try to take the law in your own hands; leave it to the judge. It is folly to come



within the scope of the law by attempting to sit in judgment on the action of Sadhus. To be on the safe side it is better to consider even the poor and the mendicant dressed as Sadhus as great beings. Never dishonour them, whatever they may be. To despise even the lowest of the low would be to dishonour the tenet. Be humbler than the humble grass. See that you do not sin against a Vaishnava.

The common *Vaishnava* mendicants are generally despised a little ;—but just talk with them about the sweet deeds of Krishna,—chant His sweet name in chorus with them,—and you will find no other remedy in the world so fully efficacious in bringing peace to the mind. Prayers and worships,—without chanting of Name,—are as unclean and loathesome as beautiful maidens, young and welldressed, but contaminated with leprosy. If you want joy in your heart, if you want to be refreshed in the cool shelter of the goddess of Peace, mix with these poor *Vairagies* (men that have renounced the world), learn to love them, and sing His name in chorus with them.

I hear everywhere that “nothing is impossible to *Hari's Bhaktas* (devotees of Hari).” So I say serve them in words, deeds and thoughts. Seek their shelter and service without discrimination of high or low, pious or impious, and you will find the highest peace before long, and will

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consider your life a success by attaining Krishna, which is so very difficult. There is not much risk of coming to grief even if you fail to obey *Krishna*, so long as you are in the good graces of His *Bhaktas*; for His *Bhaktas* can save you from His displeasure, while He Himself is powerless against the ire of the *Bhaktas*. True He has all the powers, but He never uses them against His *Bhaktas*.

There is no distinction of caste,—of *Brahmans* or *Sudras*,—with Krishna; hence mingle with those that love Him, without pride or vanity in your heart; otherwise you would find no delight therein. Know that sincere friendship with His *Bhaktas* is the source of great delight.

When the heart feels that it is about to capture Hari, He turns the whole play upside down with a dexterous touch; and those who but a moment before were sure of bringing Him within their grasp, find Him nowhere. Very often they seize upon something else, missing their real aim, and clean forget the past. But he who, oblivious of and leaving aside everything else, cries out "O Lord of my heart and soul" and entirely surrenders himself at His feet, is never forgotten by Him, nor is he ever misled by him. Those who think of reaching the Lord with the help of their intellect and power of reasoning, find

themselves quite at sea. Those who seek refuge with Krishna, guided by blind faith have not ordinarily to go through any tests. Even if at times they have to do so, they are prompted by the Examiner Himself to pass successfully. So I say, grope your way like a blind man to find Nitayee's feet, and you will certainly lay your hands on His uncommonly cool feet; open your eyes when you actually feel their coolness and you will find that most merciful Nitayee is waiting to present you to *Shyam Natabar* (Krishna). He whom you were seeking so long in great distress of mind was all the time expecting you. You will not be able to lay your hands upon Him unless you act like a perfectly blind man. At times the eyes act like friends, but sometimes they work like foes. Thus, when we do not know for certain whether they are our friends or foes, it is wise not to call them in help. The codes of morals also say this. So long as we do not know anything of a man, we ought not take him for a friend. The *Shastras* have clearly said that the ceaseless efforts of countless lives will not help you to find Him. He is attainable only through ardent desire. When any one evinces a strong desire to obtain a particular object, he becomes blind to anything else; and totally disregarding what the future has in store for him,

intently thinks out the ways and means of attaining what he wants,—and he gets it in course of time.

The love of a dear wife for her absent husband redoubles when she happens to hear others talking of the fond endearments of their husbands for them. If you wish to love Krishna associate with those whose hearts have melted in His love and you will see that you also have shared His love. Go where people talk of the Lord, and ever be in earnest to mix with them who talk of Him. Proceed with your eyes and ears shut; simultaneously as you make these two principal organs of sense inoperative, increase the work of your tongue, so that it may ceaselessly utter the name of Krishna whether you are awake or asleep. This done your labours will be at an end, and you will have success.

Now see the fun, the dexterity of the Dextrous. He at first gives the opposite of what is asked for. If the receiver does not still miss his aim, he is favoured. For this perhaps some great man gathering experience in the line has said, "To him who looks for aid from me I bring ruin; if he still holds on I become the slave of his slave." Hence to evade the tricks of that Trickster, much cleverness is required. Realizing this Chandidas has sung, "To make love with *Kanu* great circumspection is required. If you want to go to the

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south, say you are going to the west, and face the east." Thus circumstanced, he who is able to retain the balance of his mind is sure to have Krishna within reach. Hence *Krishna Das Kaviraj* has aptly said, "Who can retain his serenity within the theatre of your Maya ! Those children who, even when given a mirror in their hands, do not desist from crying to have the moon in their hands, no doubt get a thrashing ; but if they still persist they are sure to have what they want. Those who want Krishna cannot get Him in the way they like unless they are fit all round. At first the Lord deceiving the *Bhakta* in various ways makes him turn away from Him. This is nothing but play. Unless this is done the play would end as soon as it is begun ; where would then be the fun ! Play is for enjoyment. What is the good of play without the fun ? If at the card game "grab" each time the seven best cards are obtained, the game instead of being enjoyable becomes tiresome. Therefore the Master of Theatres—Krishna—in order to place the best attraction in the front resorts to these artifices. He offers fire when water is wanted and gives water when fire is needed ; some weep, some laugh ; He greatly enjoys the sight. For this ignorant people like myself find various faults with Him,—partiality being one of these. But those who have accurately understood the nature



of His plays are quite calm and joyous ; for them pleasure and pain, good and evil, have no existence. They no longer see, as when placed in the cradle of doubts, everything in this world swinging ; they are at rest themselves, and find everything else at rest too. Then they spontaneously cry out, "Everything in this world is *Vashudeva* (Krishna)" They are then in the state when they do not notice objects as animate or inanimate, but in everything they see Him ; all things catching their eye remind them of His image. Just think for a moment the depth of their joy ! When a servant knows that he is accompanying his master in his journey, he does not bother himself about his food or movements generally. When a devotee feels that the Lord is his constant companion, he can joyfully spend his time at any place whatever. But can such joy ever come when there are doubts in the heart and words are only lip-deep ? Both the heart and the mouth must be in full accord ; so please pass your time in joy without trying to judge of the work of the Lord. We have come to pray ; that is our sole duty ; the Lord will help us in this. We however ignorantly volunteer to take upon ourselves the responsibility belonging to the Lord, clean forgetting His commands in respect of our own duties and occupy ourselves day and night with thoughts as to what we shall eat and

how we shall clothe ourselves, and thus neglect our duties. My duty is to say Hari, let me say this ; it is not necessary for me to watch the effect or to question "Why shall I say this or what would be the result ?" 'The fish is invisible in deep water ; I have one end of the thin line in hand ; if without pulling the line and thinking that there is no fish I let go the line in despair, I lose both the fish and the line. Being uncertain whether Krishna can be had with the help of His Name if I desist from taking His Name,—I shall have, like the fisherman, to lose everything and weep ; for the moment the line is dropped it is drawn into deep water and cannot be regained, however much it may be searched for. Know therefore that it is dangerous to forsake Name. Always take Name irrespective of all considerations as to how or when it should be taken. Go on taking it as best as you can ; then He whose Name it is will bring it to proper order. You need not bother yourself about it. As when a man becomes rich he is never in want of servants or admirers, they flock to him of their own accord,—so when one becomes rich in Name all the accessories gather round him spontaneously. When a man first commences to acquire wealth he finds himself confronted by several obstacles ; if frightened by those he gives up his business, he can never become rich. Similarly

desires anger and the like will frighten you at the start; but with a stern *non-chalance* proceed with your work.

Do not feel distressed at worldly troubles of any sort. Just as a child runs to its mother's arms when frightened, so should we invariably run to the shelter of Krishna's Name. We must learn to look up to Him, whether in trouble or not, like a child looking up to its mother. The Lord's Name alone, driving away all troubles, will ever keep us joyful in the extreme. Never for a moment forget His Name.

See that the present is not wasted in pondering over the future. Let the future remain in the womb of futurity; the present is your own; realise this, and make good use of this. Leave the future to the Lord; yourself take the sweet Name of Hari as much as you can in the present. Life for a moment only with the Name of Krishna, is preferable to a life thousands of years long but without the Name.

Never worry yourself with the thought that Krishna is not appearing in your heart, while taking Name. He will Himself look after the fitting of His own abode. It is not wise to attempt to squeeze into a narrow heart one so vast as He. That would cause Him pain. When the heart is sufficiently broad He Himself will take up His abode there.

When a great man is invited to the house, it has to be thoroughly cleansed in and out, and constant cares taken to see that he is well entertained. Similarly when Krishna is to be invited to your house (heart), you must thoroughly cleanse it in and out, must think of Him day and night, and must keep with you several persons who are after His heart. Persons whose company He does not like must be kept at a distance

This world is but an inn,—a temporary residence; there is no doubt about it. Realise this in your heart, and make haste in finishing what you have to do. One evening a holy mendicant appeared at the door of a rich man and asked for a night's shelter. The master of the house replied in an angry tone, "This is a private residence, man,—not a public house." The holy man felt no offence at such an answer, but asked again with a smile, "Is it? I thought it was a public house! Well, may I ask who built this house?" "My great-grand-father," rejoined the Lord of the mansion. "May I see him?" asked the pious Sadhu, and, in reply, was told "O, he is dead! After him, lived his son in this house. Then came my father; after his death, I have come to live here; after me, will come my sons." Hearing this the Sadhu laughed and said, "Well, Sir, those that came before had all to leave it again; you

too will have to leave it behind. What can it be then but an inn,—a temporary sojourn!" At this the man came to his senses, admitted his mistake, and hospitably entertained the Sadhu. Hence I say, this world cannot but be an inn, for none come to stay here for ever. Look upon this as such, give up all quarrels and dissensions; and with a pure heart think of Hari; otherwise you are sure to fall in danger.

Woman and money are foes invincible; by force you shall never be able to get the better of them. There is but one way;—admit their suzerainty. Do this, and in time they would think you as their own, place confidence in you, and invest you with all sorts of powers. When you get these powers, watch your opportunity, strike at the right moment, and victory is yours!

If all the limbs and organs work in unison, this body never perishes. It is perhaps for this that, by the Lord's will, one sometimes goes against another and thus helps to bring on ruin. Likewise neither this world nor anything of it has been created to work uniformly for ever. This is the difference between the Creator and created; but for this, all would have become one and the same. If you want to be in joy, believe in the Lord, love Him, be always engrossed in talks of Him. There is nothing but venom concealed in



worldly talks, however charming they may appear. Try to love solitude. The man who wants to escape from his prison matures his plans in secret. The man who talks openly of his intended escape, can never really do so ; on the contrary, the term of his imprisonment may be enhanced. Hence I say, learn to remain and act in secret. This spirit of hide-and-seek has its greatest development in the land of *Braja* or *Brindaban* ; hence its superiority over all other cults. Accept this spirit of *Braja*. Think within yourself, "Oh ! when shall I cast off my male aspect, and become *Prakriti* (female aspect)?" See how much cunning lies in this ! There is great fun in playing at hide-and-seek ; and this is why the Lord of *Braja* loves it so much.

Where shall the distressed find relief ? Where do the pious delight to stay ? Where do the sinners escape or forget their dread of hell ? Where stand on the same footing the man who has renounced the world and the man who clings to this world ? It is by the side of *Rashik* or the truly clever ! And my *Nitayee* is the cleverest of the clever !! That is why he is sought after by all souls,—by devotees and sinners alike !!! Examine this whole universe most thoroughly—from end to end, from the highest to the lowest,—and you will find everything here,—in land or water, animate or inanimate, moveable or

immovable,—everything here, longing for *Nitaye*. That is why *Gauranga* himself became intoxicated with the love of *Nitaye*; that is why *Nitaye* was all in all to Him, awake or asleep.

Do not remain oblivious of the Name;—nor of *Nitaye* and *Lord Gauranga*, who proclaimed the Name; nor cease to love with all your heart *Lord Advaita* who brought *Nitaye* and *Gaur* to this world. A lady can never have her husband's love and regard if she fails to show proper respect to his parents; similarly none can be happy in the love of our Lord unless he show proper regard for *Advaita Chand*. Hence I say, cherish the truest love for these three,—*Nitaye*, *Gaur*, and *Advaita*.

The fisherman can, with his net, drag up the fish living in the deepest water, himself standing all the while on dry land. Similarly if anybody wants to catch that *Adhar* (Not-to be caught), let him take his stand on the hard rock of Faith, and cast his net of Name. The first few casts may end in empty hauls; but he must not lose heart. Let him persevere, and the Not-to be caught is sure to be caught sooner or later. There is no doubt about it.

It will not do only to take the medicine; some rules must be observed along with it. Similarly, to be cured of the disease of worldliness

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and to be gratified, men must observe the above rules along with the taking of Name. I have stated some of the main rules; by observing these the heart gets pure and stainless! And in such a heart Hari of Love makes His abode! Nothing is then unattainable, all desires are gratified,—and the soul enjoys peace and rest!!!

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## THE SECRET OF *BHAKTI* (DEVOTION) AND *PREMA* (LOVE).

AFFECTION and love exist together; affection, when gross, is termed *kama* (desire). When deepened and refined, it turns into love or *Prema*. *Prema*'s likeness is *Prema* itself. *Prema*'s fruit is *Prema* itself, and the taste of *Prema* is *Prema*'s taste. It cannot be made clearer by analogy or comparison; for there is absolutely nothing in any plane whatever, to which it may be compared, and no expression can ever be adequate enough to describe it. Nectar, the taste of which bestows immortality, by tasting which the gods have become immortal, and about the deliciousness of which so much is written in the books,—is like insipid water when compared with *Prema*. Hence *Prema* is its own likeness. Can that *Prema* which is capable of enchaining Hari, the very personification of *Prema*, have a parallel? Even Sri Krishna Himself, the very treasure of *Prema*, cannot be likened to *Prema* itself. In order to taste this *Prema*, Krishna, the soul of the universe, in the form of Gauranga, wandered from door to door in town after town with tears in His eyes. The thing which is capable of rendering even Hari mad, is called *Prema*. An author has tried to explain *Prema* in these words:—" *Prema* makes Krishna dance and His

votarees too ; it dances itself, all three combined in one spot." Hence Prema's likeness is Prema itself. Let Krishna grant you such Prema, and let me be happy by seeing it. This invaluable treasure can only be churned up from the sea of Name. It cannot be had in any other place. Bhagbat has repeatedly said and said with the greatest possible emphasis, by thrice repeating the injunction, that in the present (Kali) age (*Yuga*) Sri Hari's name is the only means of attaining liberation ; ceaselessly stir up the sea of Name, and a gem you will surely get,—no mistake !

Love all, and the more you extend your circle of love, the more will be your joy and you will pass your days like a Kaiser. The narrower it is drawn, the harder and more merciless and joyless it becomes. The tree of love bears *Prema* as its fruit. Hindus, Mussalmans and Christians have equal rights there without distinction. Do love therefore ; there can be no real love unless one totally forgets self-interest. When a mother spies her own child, she thinks of nothing else, for there is love in some measure. So long as you do not entirely offer yourself up for others, you will not understand what this love is, and what sweetness lies therein. Therefore it is said that love evinced by the Gopis of *Braja* is a pattern of such love. Their love was absolutely devoid of



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self-interest. They sold their lives to promote each other's happiness. Hence he, who seeks *Prema*, should first learn to love disinterestedly. *Prema* can never bear the stench of selfishness which makes it wither. Love to obtain *Prema* and with *Prema* you will be able to reach *Braja* of *Prema*. No one can go there with a dry heart. The all-loving are the sovereign, tenants and guards of that kingdom. Unless one has attained the fullest measure of *Prema* he is not permitted to enter it or to stay there if through a fluke he happens to step therein. Therefore make it a point to gather *Prema*, wherever you chance to find it, never minding the cost. Daily intensify your desire for *Prema* and the only price with which that gem can be purchased is ardent desire. Austerities, entreaties &c are not accepted there as price of the gem ; no one cares to accept them or even to look at them. Every article there is plain and pure, not adulterated. Everything is complete in itself, and is full of love. In that kingdom meditation and perseverance have no value, nor is there any need for them. To fit out for such a place one must make himself quite plain, no sort of adulteration will be of the least avail. Lovely Brindaban is quite an unique kingdom. The rules obtaining there are also not of the ordinary type. This is difficult of demonstration. Eager desire

and meditation gradually make this clear. Pulverised under the grind-stone of discussion and deliberation, its very existence would be effaced,—to say nothing of its sweetness ! Accomplishments and attainments are not prized here but are flat and ineffective.

Shortsighted people after witnessing *Braja Lila* (Sri Krishna's lovely sports in *Brindaban*) follow Him with their eyes to Mathura (to see His doings there). But those belonging to Braja ever witness the all-joyful *Braja Lila* ; they know not Mathur (what Sri Krishna did in Mathura), nor do they care to endure the pangs of separation (caused by His departure from Brindaban). They ever remain absorbed in the pleasures of *Maharasa* (grandest play of Sri Krishna with the maids of Brindaban), oblivious of their own existence. Do not therefore torment yourself by meditating on Sri Krishna's work in Mathura. Krishna is all *Prema*, his Kingdom is all *Prema* and His servants are all full of *Prema* ; sports and plays are of *Prema*, nothing but *Prema* is obtainable there. *Prema* is food, drink and dress, and it adorns the body. The only distinction noticeable is that *Prema* is manifested in different forms, each being complete in itself. None is wanting in its own sphere of action. The flowers of each tree in His garden are of different colours and scent and are all contributing to the

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clegance of the garden, where even the grass is cared for by the King and Queen. There all objects equally share their attention, there is no difference in treatment, all are equal, and afford equal pleasure to Krishna.

Does any one know how to love so well as Krishna does? He leaves Goluk to appear as man in the midst of men only to show His love for them, and to teach them how to love ; just imagine the depth of His love.

Then again, His love is not short-lived ; it lasts for ever and is always new. It never gets stale like the love of mortals. He knows so well how to love, that, with love in His face and tear in His eyes, He wonders from door to door to repay man's love with His own. Attracted by His love, the mother runs to Him, dropping her child from her breast, and the wife leaves her husband to run to Him. All beings are charmed by His love.

Those who are rich in prayer and devotion may talk of Isvara, Brahma, etc. ; but I who am so very poor and helpless must look up to Gauranga, who is ever ready to be-friend the miserable and helpless ; and must seek the company of the shepherd boy and keeper of cows, my heart of hearts, Kanai (Sri Krishna). Here there is no necessity for prayer, mystical ceremonies, meditation &c ; a little love is all that is required. But

my luck is so very bad, that I am unable even to offer Him simple love which costs me nothing ; Krishna, however, is so very merciful that He loves him the more, who does not love Him at all. He is ever kind to him who has only malice for Him. Why shall I shun Him to beg at the king's door. It is preferable to live even in wilderness in company of one who is all love.

If you run mad for Krishna, He also will run mad for you. When Radha was overpowered with grief for Sri Krishna and the intensity of her love for Him deprived her of her reasons, the condition to which Sri Krishna was reduced has been thus described by the poet Chandidas :—

“ Kishori (Radha) in rising, Kishori in sitting,  
Essence of life is Kishori's grace.

Kishori in sleep, Kishori in dream, Kishori  
round the neck as a necklace.

If you want to move Krishna to tears, first shed tears of love for Him. If you want to make Him mad, be mad yourself at the very mention of His name. If you want to be immortal by attaining His love, love Him dearly. As persons bitten by a rabid dog or jackal see the form of such animal in water and land, the devotees of Sri Krishna see him in every object.

True, no one is dearer to Sri Krishna than the Gopis (milkmaids of Brindaban), and the

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place where those lovely maidens reside is Brindaban. Hence there is no other place which is so peaceful and lovely.

Unless a person attains that amount of love which these maidens have he cannot enter Brindaban, the Kingdom of love. To get initiated in such divine love, one must follow the maidens of Brindaban. If we follow them meekly and engage in their service, they, who are supremely kind, call us in the abode of divine love where conceit melts away and love stands fast. Knowledge and wisdom have no place there. They are unknown there and are worthless. Fondle a sweet and lovely infant, taking it up in your arms, and it will look happy ; but if a learned philosopher endeavours to make it understand what practical knowledge is, the infant will not be so happy. Knowledge and wisdom are altogether out of place in lovely Brindaban. If, instead of carrying on a pleasant and delightful conversation with a beloved wife inclined to be merry, her husband reads her lectures on difficult and abstruse subjects, he makes himself ridiculous. Conversation regarding knowledge in Brindaban is similarly ridiculous. Anything besides love has no footing there.

There are several ways of regarding the Lord of *Braja*, and each is complete in itself. But the



followers of one path cannot taste the joys of the other path ; that is why each is so much fascinated with the beauties of his own path. The path through Love is the greatest, for all the four other paths (through peace, friendship, affection, and service) lie merged in it. Hence the followers of this path are ever highly sensitive ; the triflest thing may hurt their feelings ; and hence too they cannot bear, even in dream, the sight of Krishna in distress. Those that try to approach Him through the path of affection or friendship often hesitate, for they know Him to be above them ; but the followers of the path of Love always regard Him as in their power ; herein lies the superiority of this path ! Those that yearn for this path of Love may easily disregard the other petty paths. Every other sort of sweetness must yield the palm to the sweetness of honey (or of this path). There is no room for dispute in this.

Krishna Himself teaches men how to love Him, otherwise men have no power to love Him. Hence those that love Krishna are no longer creatures of this earth ; they are parmanent residents of that supremely delightful *Goluk*, and the constant companions of that Krishna, ever full of fun.

Are there no means of taming one who would not submit to force ? How did the *Rishis* (hermits)

of old, tame wild and ferocious animals like the tiger? How did my Gouranga tame wild elephants and fierce tigers of the forests of Bengal? He had no weapons, he never exerted any stern authority;—it was all through **Love**! His lovely appearance, beaming with Love, made them all forget their natural ferocity; and with Gour, they too became intoxicated with *Prema* (love). The first factor in *Prema* is humility,—thinking one's self low.

Nobody with a heart dry and stern can attain Krishna. Hence Chandidas said to Rajakini, "You are the well of love; a lover with his love unreturned feels doubly miserable." If anybody wants Krishna the master-lover, let him be a lover himself. But one word of caution here;—it is very hard to be a true lover: nobody loves truly that has not wholly forgotten his own self! True lovers are very rare indeed; hence Chandidas, after thinking much over the matter, has said; "Everybody calls himself a lover, but none is really so. Count them, and you will find one in a million. Him do I call a true lover, whose love absorbs the various other sentiments."

Never be slow in learning cunning. Unfold your feelings in secret, taste their sweetness in secret, and hide them again in secret. Keep them in secret, and they would soon be tinged with the

colour of *Krishna-Kalankini* (Radhika). This colour is very charming; if exposed to public view, everybody would crowd upon it and spoil it. Keep the pot covered, and the rice is soon boiled; similarly, keep your love for Krishna covered, and it will soon become ripe. Ever keep your thoughts to yourself. A trifling remark would show you that none but the truly clever can have any access to that kingdom. But that cunning must be free from selfishness. In this world, you see, such men are much prized in a bridal party; this is the case there too! "He is truly a fountain of clever love who is the same both here and there." Hence I say, if you want to have a place in that permanent wedding chamber, get yourself ready.

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## LOVE FOR GAIN, AND LOVE FOR ITS OWN SAKE.

LOVE, declared, signifies base desire ; while internal affection ripens into true love. Strive to turn the tide of affection inward. Lamentations are worthless. Even the object of your love must not understand you. The affections of your heart must not travel beyond it. Keep up appearance as you like. Mere talk cannot move one to tears. Words emanating from the heart are capable of touching the heart. Regard the treasure of your love as the sovereign of your heart. Do not let any one know it. Grovelling at the feet is no sign of love, nor is weeping in one's presence. Love must be cherished in mind and heart ; staring intently at one's eyes does not signify it. At close quarters such love is impossible. For this reason the object of love must be kept at a distance. When constant brooding and longing for with restless eagerness reduce the base passion into ashes, the residue is pure affection and is turned into transcendental love.

Observation from a distance is infinitely better than actual perception by the eye. The former is devoid of self-interest and the latter is not so. Krishna went to Mathura to enjoy the sight from a distance, and to enjoy its sweetness Krishna

converted Himself into Gauranga. Passionate love is called *Kama* when the object of love is near at hand; but it takes the form of *Prema* when that object is at a distance. Therefore Srimati shed tears when Krishna went to Mathura, and Gauranga never had His eyes dry. If this were not so, could it have been possible to be separated from one so dear to my heart? If the object of my love who is so dear to me and from whom I cannot bear to be separated for an instant is placed in the solitary recess of my heart and adored with all the possible ardency, the nature of the joy that would follow can only be realized by being at a distance from the object of love. Those who do not know this do not know what love is. What they call love is no love. They do not, and will never, understand it. Those who have, through the grace of Krishna, obtained a scent of this love, turn away in disgust from the so called love of the eye. They know what real love is and are gratified.

Passionate desire (*kama*) and love (*Prema*) are almost the same in character. The first is common and the second uncommon. Desires having a degrading tendency are called *kama*, while those leading towards Sri Krishna are *Prema*. *Kama* is iron and *Prema* gold. Iron turns into gold by contact with the philosopher's stone. Worldly



desires are similar in character ; when gravitating towards Sri Krishna such desires, like converted gold, culminate into *Prema*.

Kaviraj Goswami says in Chaitanya Charitamrita, "*Kama* and *Prema* are alike in nature." The desires of wordly creatures are "*Kama*," and these desires when in the heart of the *Gopees* are changed into *Prema*. Now, think a little and you will see wherein lies the difference between *Kama* and *Prema*, though they are so similar in character.

Radha is my Master of *Prema*. We are very unfortunate ; leaving *Prema* we are learning *Kama* (worldly desires). Leaving gold we have been longing for glass. *Prema* and *Kama* differ vastly. Love devoid of all consciousness of self is *Prema*. Krishna submits only to that *Prema* and is a debtor to *Prema*. His object in becoming Gour was to clear his debt of *Prema*. Love, with full consciousness of self, is *Kama*. From *Kama*, proceed worldly pleasures, pains, prosperity, adversity, griefs and distresses. *Prema* makes the timid bold, the bold timid. *Prema* converts males into females and females into males, is capable of bringing the dead back to life, and of rendering the living lifeless.

Love (*Prema*) is very straight, but why then at times does it seem knotty? Just as the sweet sugarcane tastes sweeter and sweeter as

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the parts come nearer and nearer the joints, so frank love has to be occasionally mixed with crookedness only to intensify its sweetness. Perhaps it was for this that Krishnadas Kaviraj says in the Chaitanya Charitamrita, "Blunt knotty *Prema* knows no distinction as to the fitness or otherwise of its habitation, and is unable to distinguish between good and evil." Now consider and you will see that there is none so frank as one who never stops to distinguish good from bad. Why then is *Prema* said to be "crooked"?—only to intensify its sweetness!!! Hence Rup Goswami when describing Krishna *Prema*, says, "*Piravirnabakala* &c.", i.e. "Whoever has made Krishna's love the sum total of his life has earned unbounded joy as well as sorrow; the pain resulting from its crookedness throws the fresh venom of the cobra into the shade; while the joy which the Lord entering the heart offers, beats hollow the vaunted ambrosia."

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## ATTRACTION, UNION AND SEPARATION,

THE venom of a young snake is more powerful than that of an old one. The efforts of a boy are stronger than an old man's. The earnestness of a learner is deeper than a teacher's. The enthusiasm and eagerness, evinced by Sri Radhika before her meeting with Sri Krishna, are altogether wanting even in her painful separation with her Lord. First attraction deepens into intense devotion, and love deepens into utter annihilation of self. If one should show signs of intense devotional feeling, all would be gratified. A single individual at considerable expense sets up for worship an image of a god or goddess and thousands enjoy the sight. Sri Adaitya caused the Lord to incarnate on Earth as Sri Gauranga, and millions of beings divested themselves of their burden of sin by seeing Him. Everything was carried away by the flood of love.

As the angler rejoices when he sees the still water before him slightly disturbed by the gentle motion of the fish entering the area of his operation, so the excess of craving which takes possession of the devotee's heart presages the approach of Krishna Chandra therein and overpowers him with delight. This is called "*Purva-Raga*,"—or the first passionate ardour for anything.

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The condition of a zealot is full of pleasure and pain ; it is the mingling of nectar and venom. When your heart is not at ease or feels a sort of undefinable want, rest assured that the fish has approached. It would not do to raise a hue and cry then, for it would in that case slip away ; if you want to be sure of your game, wait patiently and the fish will be hooked. Once hooked, it can never be released ; it will remain sometimes at a distance and sometimes near at hand ; and you will greatly enjoy the sight ; "connection once established cannot be broken off ; none survives the dissolution." Just hook a bit and hold the line firm and straight. The hold will gradually become stronger and you will be gratified, and make others so with you ; strong must be your hope and faith. For this perhaps Kaviraj Goswami has said in this connection, "Firmly believe that Krishna will show his favour." He will certainly be kind, reveal his presence, and play with you. Believe in these words from the depth of your heart ; you will undoubtedly obtain his favour. He is very kind but is uncommonly fond of play ; so, whilst in the heat of play He makes Himself scarce, you be on your guard that you remain true to your aim. Kaviraj Goswami has also written with reference to Krishna, "As glowing fire kills flies by attracting them into it, so Krishna,



after stealing the heart and soul of the devotee with an exhibition of His glories, casts him into the ocean of grief." He however does not kill; He constantly watches the devotee and enjoys the sight; at last when He finds him greatly distressed, He smilingly lifts him up in His arms, admits His faults, and caresses him tenderly. Talking of this subject Kaviraj Goswami has written, "All the *Brajabasis* (residents of *Brindaban*), mother, father and friends, are as life unto me. Of them the *Sakhis* (maids of *Brindaban*) are my soul; and you (*Srimati Radhika*) are the soul of my soul." Tenderness is served out according to the measure of earnestness evinced. This is the secret of reaching Him. Go on increasing your ardour. Examine well your line of faith, see that it does not snap in the middle. He cannot but come when the bait of ardent desire is thrown!

When the mind becomes greatly distracted, virtue as well as shame disappear. Thus following the wake of the sedate, Kanu's love can be felt, otherwise it causes much trouble. The period anterior to the meeting of lovers is one of painful suspense, and is in a manner unbearable. It would not do to get flurried; must be calm. Great sages have said, "Hari is a piece of diamond, in calm or commotion; only the composed know it." A



loving wife always feels deeply for her beloved husband, but does that render her callous to the reproaches of her superiors? Will she be indifferent to ridicule? Fear of exposure compels her to hide her anguish. When covered, green things get ripened and become sweet.

Before marriage, when it is talked about, the name of the affianced husband gives pleasure; after marriage, when the married couple happen to meet, the wife thinks of her husband's features and gets great pleasure in secretly taking his name and talking of his virtues. When intimacy first springs up she derives great pleasure to hear unobserved others talking of her husband. Then when intimacy deepens, such conduct does not continue to be so very interesting; even if it does, it is because of its relation to the object of her endearment.

How beneficial a thing separation is. It can bring Krishna within reach, for it turns *Kama* into *Prema*, and the Cowboy (Krishna) is fond of *Prema* only. To turn into candy the liquid pressed out of sugarcane, heat is required; so, to convert *Kama* into *Prema*, the burning fire of separation is necessary; nothing else is able to do it. Would that Krishna will teach us to regard this separation of lovers as an intimate friend! But a word here,—mere fire cannot crystallise the sweet liquid into

candy. First of all a mixture of milk and water is required to purify the sweet liquid of its impurities and then it requires stirring on fire. To convert *Kama* into *Prema* something else besides the fire of separation is necessary; this secret is known only to the clever manufacturer. But let me tell you of one way,—the way, as I have heard, the great sages have taken. It is said to be this. Each should be ensconced in the other's heart and the two blended into one, the male being turned into female and the female into male. Perhaps you now realise that painful separation brings about this condition. When you have the object of love by you, you can never bring that object within your heart. The most loveable Krishna Himself failed to do that: attracting the Braja Gopees by the strains of His flute to the forests, Krishna who was an instant before keenly feeling the sting of their separation, severely upbraided them which brought tears to their eyes and made them smart severely. The greatest of Bhaktas have therefore said: "Love flags when the object of love is made a companion." Now observe what the greatest of lovers have done. Mathura is not very distant from Brindaban, still Krishna did not keep the object of His love near Him. Neither did Gau-ranga or Netai do it. Do you know why? Simply to weep by pondering in solitude over the

matchless beauty of that beloved, forgetting their own existence. There was no want of Krishna's favourites in Dwarka or Mathura. Why did He weep then? Just think of this. By contemplation a mortal attains the state of Siva. Contemplation converts a man into a woman and a woman into a man. Contemplation caused Krishna to become Gauranga. The six Manjuris (principal companions of Sri Radhika) became by contemplation the six Goswamis (Teachers of Baisnabas). Sri Gauranga had Radha within with Krishna as the outer cover, *Prakriti* within *Purusha* giving it cover. Painful separation from Radha caused Krishna to become Gauranga, and this accounts for the incessant flow of tears in His eyes.

Krishna is not in our bower to-day. Drawn by the attractions of a more ardent devotee elsewhere, He has perhaps left us to go over to His new haunt of enjoyment. We cannot help it. He has many devotees and is bound to bestow his attention upon each in turn. He is dearer than life to all created objects, moveable and immoveable, and they all want Him. How can we expect to have Him entirely to ourselves? What devoted wife does not want to have her Lord? He is the Lord of the entire universe. Do not worry yourself. Have patience. Because He is out of sight do not send Him out of mind. Keep your mind

upon His lotus feet even when you are asleep  
 Make His lovely dark features the ornament of  
 your heart, and fasten His Name to your tongue  
 and ever think of His countless plays. He will  
 never forget you. You cannot possibly doubt the  
 accuracy of this assurance ; for, you know, when in  
 the thick of *Maharasha* Krishna suddenly with-  
 drew Himself from the Gopis, they, being utterly  
 unsuccessful in their endeavours to find Him out,  
 turned their thoughts upon His various actions  
 and faithfully imitated them and by this means  
 they got Him back again in their midst.

When Krishna left Brindaban for Mathura,  
 Srimati (Radhika) said to Chaidrabali, "Blessed  
 are you, Chadrabali, for you have seen Krishna !"  
 The stronger the attraction, the more keenly is  
 the object of love missed. "The dear girl leaves  
 her room, goes out, and comes in again, — a hun-  
 dred times an hour ! While seated she starts ever  
 and anon, and looks out at the *Kadamba* grove !"



## THE NAME;—ITS GLORY!

**A**LWAYS remain absorbed in His name, even when you are sleeping or dreaming. Name covers mystical ceremonies and charms, and is identical with the Lord Himself. There is nothing greater than His name. Sri Krishna's name is much bigger and weightier than Sri Krishna Himself.

Sri Krishna's name is a sovereign remedy. Other nostrums cure the ills of the flesh, but the Lord's name is not only potent in curing the diseases of the soul, but it sanctifies the devotee, and leads him to the region of profound peace, Brindaban. There is no other remedy so potent as this in securing final liberation. Mere desire to take His name cures bodily ailments and sanctifies the person. It is only when faith in Name becomes so strong that Krishna and His Name appear one and the same, that all worldly troubles vanish, not to speak of bodily ailments.

Go on taking 'Name,' the whole world will be yours, and you His. You will remain immersed in everlasting joy, not even a shadow of misfortune will mar that joy. None of the three sorts of troubles, to which human beings are subject, namely, those induced by (1) the different elementary forces, (2) the unseen divine forces, and (3)



individual acts, will ever overtake you : all sorts of apprehensions will fly from you in terror, and for ever you will enjoy absolute peace. Hence, to take Sri Krishna's name is the one supreme duty and aim of life. The pleasures of the Kingdom of heaven would be turned to intense sufferings of hell, if His name were neglected. By forgetting Sri Krishna, man becomes the slave of illusion, and by the very memory of Sri Krishna, he attains liberation. Even such a man, as has arrived at the fag-end of his career, should try to make the most of the closing moments of his life, by taking the Lord's Name. Disregard of His name would not be counter-balanced by the attainment of the status of Siva or Brahma. Worldly joy or misery is transient. To forget Sri Krishna, swayed by worldly pleasures, would be tantamount to drinking poison by the handful. Now, with all your heart and determination, make the exquisitely sweet name of Sri Krishna your necklace. "A cobbler becomes sacred if he adores Krishnaji." The object of man's life is to adore Sri Krishna. Forgetting this, he allows himself to be fettered by his actions.

"When a man forgets that he is the all-time  
servant of God,  
Matter, the mother of illusion, round his neck  
tightens her cord."

Forgetting Sri Krishna, men become slaves of illusion for ever. Hence I say, do not forget Him. The means, by which Sri Krishna can be reached, is to take His name and to remain saturated in it. If one, gets immersed in very cold water, the scorching rays of the sun cannot affect him in the least. Although those on land give vent to distressful wailings, the intense heat of the sun cannot do anything to the man under water. Similarly, illusion, notwithstanding all her efforts, fails to get hold of him, who remains deeply absorbed in Sri Krishna's name and love. I do not know of anything efficacious without Sri Krishna's name; that is why I pray you to have always recourse to it. Name, taken constantly, culminates in love for Him, which in time leads to the beloved Krishna.

Those who have the fund of prayer and devotion to back them, do not care to be at the beck and call of the Captain, for they have fully paid for their passage; but those who are absolutely helpless like me and have not the strength of prayer and devotion to back them, have no other alternative than to take the name of the king Lord and to sing His praise. Of course He will be kind to them. It is the paramount duty of men always to take His name, and to sing His praise with firm belief in their efficacy.

What is there besides taking His name and singing His praise? This is the root of all. All things are attained by it. This is the cause of Siva's exhilaration, and Narada's liberation. This alone accounts for Sukadeva's excellence. Siva, with a strong desire to keep the memory of this name alive in his mind by day and night, left his home and took shelter under the Bael tree. This proves that to leave the attractions of home and surroundings is a step towards final liberation and the Bael tree is but the stepping stone to the attainment of that state and of absolute peace in the present life. Name generates love, and love leads to the Lord of love, my luscious Rashvihari (Sri Krishna). As by making the fixed star, Dhruva, his guide, one secures a knowledge of all the planets, and as by watering at the root of a tree, the branches, the twigs, the leaves, and even the flowers of that tree are watered, so by making Sri Krishna's name his principal asylum, one fully performs his religious austerities and attains opulence and accomplishments. The fruits of all religious austerities spontaneously flow from Name. Hence I say that I am not aware if any thing else has to be done, besides taking His name and singing His praise. Faith in the efficacy of the Lord's name results from a lengthy course of religious austerities. Krishna's name

is weightier than Krishna Himself, and is delicious. Was Narada ever wanting in the practice of any form of penances or religious austerities? Was there any particular form of occult power or accomplishment which Siva did not attain? Was there any branch of Sashttras which Sukadeva did not master, that, after all, they made the Lord's name their sole help? They regarded Name as their supreme ideal, and accordingly merged their existence in Name, and spent their days in ecstasy. These words were uttered by Sri Krishna :—  
“I am not in Baikuntha, nor in the heart of a *Yogi*. Where my devotees sing my praise there I am.” Merely to teach this, the soul of Braja-dhama, Krishna, as Nityananda or Gouranga, wandered from door to door with tears in His eyes.

Man cannot see Him, but His name is always present with him. May we ever make that our shelter, with body mind and word ! Name once made my own, He Himself will be my own. Whether as man, insect or fly, I shall certainly see Him. Beasts and birds of Braja are seeing Him and playing with Him. If you wish to play joyfully with the All-joyous, never forsake His Name. One, who has never heard of diamond, will throw it away if it happens to fall into his hands ; but

he who has heard of the gem, will pick up bits of glass mistaking them for diamond. In his attempt to find diamond amongst pieces of glass, he may chance to pick up the actual gem. Go on telling "Krishna, Krishna." Catch hold of this and that as Krishna, some day the wolf will appear in the flock. You will find Krishna and all your desires will be gratified. By virtue of this Name individuals learn to undervalue Siva's state (*Sivattwa*), and hold command even over Death, the Great destroyer, (*Mahakala*), and defying time (*Kala*), remain equally happy in this world and the next.

To the wicked and the distressed the name of Krishna is more an object of endearment than Krishna Himself, for, they cannot attain Him. The name of Krishna is reigning on earth to afford them peace. So do I only pray unto the All-merciful Lord that the beneficial name of Krishna may ever remain in glory, and that all the wicked and the distressed of this world may, by its contact, forget their sins and troubles and attain peace. When the Name is here, why this anxiety of the sinners and the troubled? Why should the thirsty, who have the holy *Ganga* (Ganges) running by them, die of thirst? So do I say, let those that are troubled as I am, come and let all of us together chant Hari's Name



loudly and thus for ever pacify our souls. The happiness that there is in Name has no like of it even in final emancipation (*Mukti*). Name has no parallel; it is very sweet,—very sweet!! He who wishes to understand it hath better taste it; it cannot be explained. The sweetness of Name is like its own sweetness; it cannot be compared to anything else. May none ever forsake such a sweet Name. As life is uncertain, existing to-day it may vanish to-morrow, all should take shelter under His Name. They are blessed who utter the name of Hari; also those who hear and see them. The *Bhaktas* of Hari sanctify the place over which they walk and the ancestors of those whom they favour are rendered holy. So do I say, utter Hari's name. The *Bhaktas* of Hari know no danger and are ever happy.

Building a three storied house in a dense forest full of lions, tigers and other wild animals, one can see therefrom such dreadful beasts roving about their haunts, without the least fear of being attacked by them, and there enjoy the awful spectacle and can, if he so desires, even attack and destroy them. In this world, the pleasant garden of *Maya*, those who have taken shelter under Krishna's firm and perfectly safe lotus-feet, joyfully see the amusing performances of *Maya* and split their sides with mirth. *Maya* cannot

touch them ; they on the other hand can throw *Maya* into her own meshes and enjoy the fun. Therefore those who desire to enjoy true happiness should, before it be too late, make the safe feet of Krishna their shelter ; otherwise falling into the hands of *Maya* they will have to suffer various sorts of troubles. Demons dissolve into the air at the sight of Rama. The very name of Rama scares away these evil spirits. The Name of Krishna drives *Maya* away to a distance. Therefore so long as Krishna's lotus-feet are not made one's shelter, it is the duty of every person to make Krishna's Name his only refuge. Knowing this to be the only means of escaping the hands of *Maya*, go on taking Krishna's Name day and night. A place vacated by *Maya* is tenanted by Krishna. So whenever Krishna's Name is recited, He surely is present there ; for no sooner does *Maya* hear Krishna's Name than she runs away. Hence those who always take his Name live in His kingdom. There can be no doubt in this. All sacred places (shrines) are in Krishna ; wherever his Name is recited, they all make their presence felt there. Hence religious codes say those who take Krishna's Name bathe in sacred waters every moment. No one need despair when such a simple means is at hand. *Nitaye* has mercifully constructed for us such a broad path.

Depending upon *Nityananda* walk on this path and you will be gratified. The gate-keeper of Krishna's fortress is *Nitaye*. When he hears any one uttering Krishna's Name, he leads him into the fortress and makes him devoid of fear. Uttering Krishna's Name you will undoubtedly obtain Nitaye's mercy. When Nitaye is kind to you, beloved Gouranga will lovingly embrace you and instil love in your heart. No one should miss such a golden opportunity. Formerly, after long austerities and penances extending over sixty thousand years or more, sages obtained the results desired for. To-day, we fail to devote even sixty minutes to such practices. Knowing that practising of austerities is almost impossible at the present time, merciful Nitaye has disclosed to us this very simple method of gaining our object in an instant.

When a person really feels a want merciful Krishna supplies it. Of this there is no doubt. So long as man does not turn his face towards Krishna, he attempts to move forward to better his wordly concerns; but when he once says Krishna he gradually loses interest in them, and leaving everything aside, he seeks peace of mind. This is one of the glories of Krishna. So long as a person does not know what real diamond is, he considers common glass as diamond, prizes it

dearly, and always hunts after it ; but when once he knows a genuine diamond, he gives up his habit of picking up bits of glass. Similarly, so long as man does not advance on the path leading to Krishna, he busies himself with worldly objects and gains, and having recourse to various artifices simply deceives himself. Krishna is very kind ; man's nature is to find pleasure in trivialties ; but merciful Hari does not allow him to remain in ignorance all his lives ; He once makes him taste the sharp venom hidden in the fruit of worldliness ; and when paralysed under its baneful influence he loses all consciousness, He neutralises the effect of the poison by instilling into his heart the soothing nectar of His Name and love, and attracts him towards the right path. Now consider if there be anyone so merciful as He!!! I pray you therefore to forget everything else, take the all-merciful Name, and make yourself His own all round ;—*i.e.*, in body mind and spirit. You will then float in supreme joy.

Whilst engaged in taking *Sri Hari's* Name, the heart acquires indomitable strength and fears of all sorts fly at a distance and even the shadow of sorrow is not visible, and life is spent in full measure of joy. Leaving aside such great advantages, those that spend their lives in wordly concerns—the cause of all sorts of troubles and

uneasiness—undoubtedly fall into error. It is true that those who imbibe the nectar of *Sri Hari's* Name care not even for the humblest loin-covers ; but at the feet of such naked and apparently insane sages many big *Rajas* and *Maharajas* make their salutations. Now tell me what makes man really great ! Hence I say, instead of looking after material improvements or deteriorations, always most humbly take Krishna's Name and you will feel that all troubles have left you, and maddening joy has taken possession of your heart. No intoxicant is stronger than Krishna's Name. Wine can make only the imbiber drunk, but one soul deep in the love of Krishna can make the entire universe mad with joy. Now see if there is anything more exhilarating than this ! Do not forget Krishna's Name which calms the heart not only of the person taking it, but also of others. Take it yourself, and tell everybody else to take it.

Everyone of this world,—whether a *raja*, a *maharaja*, or a penniless beggar,—is lamenting ceaselessly ; only those who have made the lotus-feet of Krishna their shelter are perceiving delicious spring within the burning heat of forest fire. There is not a single soul who does not get frightened in this place of crucial test. None can hope to spend all his days in happiness. This is the play of *Maya* (the goddess of illusion). As



a cat releases its prey from its grasp for short intervals and plays with it, the rat considering itself to be freed on those occasions feels happy, but being attacked with double vigour again and again despairs of its life,—so is *Maya* playing with all creatures ; but those who have made Krishna's feet their shelter are safe, for *Maya* cannot make bold to approach them. If she attempts to oppress those protected by the Lord, she finds but herself oppressed. *Maya* has no sway over creatures protected by the Lord ; if she attempts to bring them under her control she is summarily driven away. So do I say, make the lotus-feet of Krishna your supreme shelter with your whole heart, then you will be wholly devoid of fear. You may serve *Maya* with the utmost attention, but will never obtain your release. However much we may try to become *Maya's* own, she never mercifully releases us from her hold, but waits her opportunity to act with us as she pleases, making us laugh or cry ! Hence I say, if you want to be at ease never allow yourself to be infatuated by *Maya's* illusion. Do not merge your life and soul in *Maya's* material kingdom. Snatch your life and soul from that kingdom, and place them upon Krishna's lotus-feet. You will then be perfectly free from anxiety day and night. There is no doubt about it.

Only those will weep who, once losing, will not find the lost again. The devotees of *Hari* have no such fear; they, are sure to meet again. This is ensured to those who take the Name of Krishna.

There is not the least doubt that,—of the four *Yugas* or ages namely *Satya*, *Treta*, *Dwapar*, and *Kali*,—the *Kali-Yuga* is the best; for it is in this age that the great Name has been proclaimed to the world. Poison on the one hand destroys life; but, on the other hand, it restores life. This is an undisputed fact. The *Kali-Yuga* is likewise full of many disqualifications, still it is pre-eminently the age of Name. This virtue alone nullifies all its evils. Why should the sinner and distressed be in fear, since there is such a *Name* for them! Why do creatures die in want and misery when there is such an inexhaustible treasury to draw upon! Whoever likes may ask in the name of *Nitya*, and the whole treasury will be laid open to him. There will be no further question of merit and demerit.

“Take the Name”,—this is the sum total of my advice! No sacrifice, no austerity, no sort of asceticism is higher than this!! Be regardless of everything else; take the *Name* ever and anon,—awake or asleep; the *Name* is sweet as honey!!! No special rules regarding posture, gesture, or

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previous sanctification,—need be observed in taking the Name. Lo! the water of the Ganges need never be further sanctified by any process ; —know, the Name is ever purer than even the water of the Ganges ! The Ganges is so sacred because it has touched the feet of *Bishnu* ; can there be therefore any doubt that His own Name is far more sacred than the Ganges ? Hence leave aside everything else, and remain immersed in **Name**. The Name itself will show you the right path ; you will have to ask nobody for help or guidance. Name is the Light in darkness ; this is the Light by which you will find out the true path in darkness. Chant the Name with a heart pure and holy ; keep company with those that take the Name. A thousand times do I tell you, there is no other way but the Name ; go on taking the Name and you will be gratified. Let your tongue ever proclaim the great Name,—no matter in what state or place you may be !!!

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## THE MYSTERY OF RADHA-KRISHNA.

WHEN *Srimati Radhika* returned home from her visit to Krishna, her maids asked her the reason of her so much nervousness. *Srimati* in reply said,—

“Friend, what heavenly beauty, fascinating form and loveliest of all lovers did I see;

The boundless Universe contains not aught which can be likened to Him, I fancy.”

Krishna's beauty enchants the world; and the beauty that enchants Krishna is the beauty of my *Radha*. Radha is to Krishna what the flesh and blood are to the skeleton. Every sort of grace found in this world is my *Radha's*; the beauty that fills the whole universe being reflected on the body of Krishna, is my Radha's; everybody tastes of the pleasures of that ocean of beauty only according to his capacity. A man can fetch water from the ocean only as much as his pitcher would hold; just so is the case as regards the pleasures of that ocean of beauty.

Though countless are Shyam's (Krishna's) good qualities, He has one fault: dark in complexion and somewhat disingenuous at times. Is a black diamond less valuable? Shyam is dark for the dark and extremely fair for the fair. He is cross with the tempered and very straight with the straight.

It is natural for men to think of pairs or couples (*Yugal*); and it is therefore easy and charming too.

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## APPENDIX.

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The references are to the letters in *Pagal Haranath* Parts I and II (combined edition), and Part III 1st edition.

1. **The different aspects of female energy :—**

Part I—Letters No. 6, 7, 9, 10, 16, 18, 23, 25, 30, 34,  
35, 41.

Part II— " " 29, 41, 42, 45, 52, 54, 55.

Part III— " " 35, 49, 98, 100, 101, 102.

2. **Wife,—her sphere :—**

Part I—Letters No. 4, 2, 12.

Part II— " " 1, 9, 21, 22, 38, 51.

Part III— " " 80, 81, 104, 113.

3. **Looking upon parents and elders as gods :—**

Part I—Letters No. 2.

Part II— " " 1, 10, 28, 36, 40, 43, 45.

Part III— " " 49, 75, 103, 114.

4. **The problem of Life :—**

Part I—Letters No. 9, 22.

Part II— " " 5, 6, 11, 17, 44, 46, 48.

Part III— " " 7, 56.

5. **The mystery of life and death :—**

Part I—Letters No. 7.

Part II— " " 52.

Part III— " " 78, 109.

6. **Acts of merit and demerit,—their results :—**

Part I—Letters No. 11, 15, 32, 38.

Part II— " " 4, 10, 16,

Part III— " " 51, 103, 109, 110.



7. **Repentance and atonement :—**  
Part II—Letters No. 1, 12.
8. **True renunciation :—**  
Part II—Letter No. 15.
9. **The state of a Sanyasi or the truly liberated man :—**  
Part I—Letter No. 8.
10. **The nature of wealth and riches :—**  
Part II—Letters No. 2.  
Part III— „ „ 8, 38, 49, 72, 80, 82.
11. **The dynamic force of thought :—**  
Part I—Letters No. 33.  
Part II— „ „ 1, 3, 8.  
Part III— „ „ 15, 76, 80, 81, 111.
12. **The three stages of man's progress,—physical and spiritual :—**  
Part I—Letters No. 10, 37.
13. **Company,—good and evil :—**  
Part I—Letters No. 2.  
Part II— „ „ 1, 2, 8, 21, 56.  
Part III— „ „ 62.
14. **Physical body and its relation to food :—**  
Part I—Letters No. 10, 12, 27, 33, 37.  
Part II— „ „ 2, 18.  
Part III— „ „ 19, 36, 106.
15. **Kali, Krishna, Shiva,—all one and the same :—**  
Part I—Letters No. 12, 14.  
Part III— „ „ 110.

16. The difference between recitation of Name and other cults :—  
Part II—Letters No. 15.  
Part III— " " 63, 64, 69.
17. Why the Lord's Name is greater than the Lord Himself :—  
Part I—Letters No. 5.  
Part II— " " 4, 13.  
Part III— " " 98.
18. What to ask of the Lord :—  
Part II—Letters No. 5, 13 24, 55.  
Part III— " " 109.
19. The difference between seekers of liberation and service under Krishna :—  
Part III—Letter No. 47.
20. Krishna and Guru (preceptor)—one and the same :—  
Part III—Letter No. 49.
21. The mystery of mantra :—  
Part III—Letters No. 44, 49, 114.
22. How to visit shrines :—  
Part III—Letters No. 24, 43.
23. Miracles,—their solution :—  
Part I—Letters No. 19.  
Part II— " " 26.  
Part III— " " 33, 108.
24. Who is a true Vaishnava ?—  
Part I—Letter No. 6.  
Part II— " " 21.

25. The opening of the conscience :—

Part I—Letters No. 2, 20.

Part II— „ „ 5, 12, 50, 56.

Part III— „ „ 6, 40, 69, 111, 113, 114.

26. Efficacy or otherwise of prayer without concentration :—

Part II—Letters No. 15.

Part III— „ „ 48, 62, 84, 99, 114.

27. Question of cleanliness or otherwise at the time of prayer :—

Part I—Letters No. 1, 3, 12.

Part II— „ „ 1, 3.

Part III— „ „ 48.

28. The secret of learning Universal Love :—

Part I—Letters No. 26.

Part II— „ „ 13.

Part III— „ „ 9, 107.

29. How to get the Lord's favour quickly :—

Part I—Letters No. 35.

Part II— „ „ 15, 44.

Part III— „ „ 1, 51, 63.

30. The duties of a Devotee :—

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